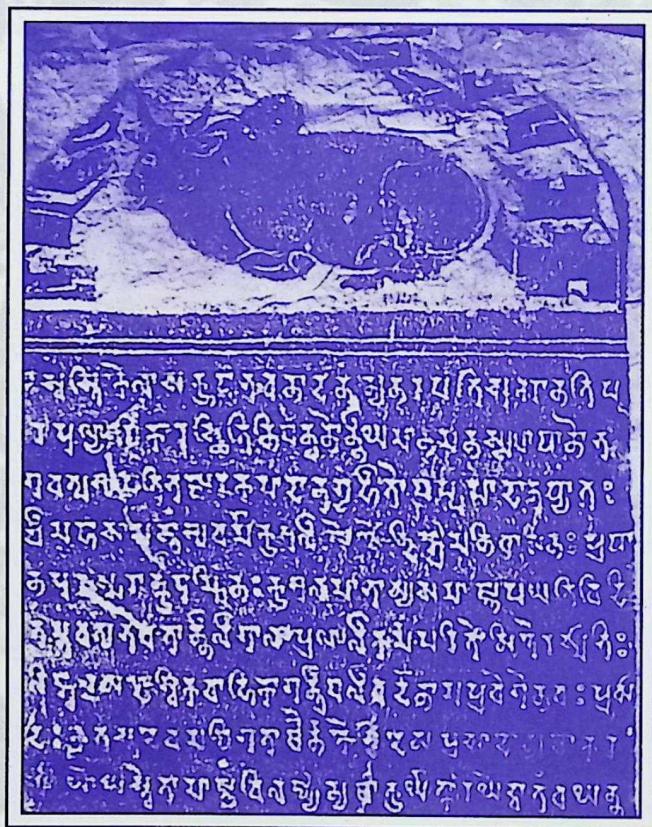


UTTANKITA SANSKRIT VIDYĀ ARANYA EPIGRAPHS

VOLUME - IV PART - III

FOREIGN INSCRIPTIONS



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MYSORE

2008

Inscription on the Cover Page.

This inscription with the motif of *Nandī* was found at Gairidhara in Kathmandu, Nepal. It was issued by the king Amśuvarmman who styled himself as *mahāsāmanta*, from his headquarters at Kailāsakūṭa. It records that an irrigational channel was constructed at Nilīśāla for which certain privileges were granted to the villagers.

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PART - III

FOREIGN INSCRIPTIONS

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॥ ॐ ॥

॥ समर्पणम् ॥

करुणारसपूर्णहृदं कलिकिल्बिषभीक्ष्णतापहम् ।

करधृतदण्डकमण्डलुमाचार्यम् भजत शङ्करं काञ्च्याम् ॥ १ ॥

उट्टङ्कितपदपूर्वा विद्यारण्येतिनामिका संस्था ।

काञ्चीवरपीठगतैराचार्यैः श्रीचन्द्रशेखरयतिवर्यैः ॥ २ ॥

आचारे व्यवहारे भाषायां सम्प्रदायकार्येषु ।

सत्यपि भेदे धर्मः सर्वेषां वैदिको ह्येकः ॥ ३ ॥

इत्यर्थं बोधयितुं शासनमूलेन भारतीयानाम् ।

आचार्यैरालोचितमेतत्कार्यं समष्टिरूपधरम् ॥ ४ ॥

ताम्रश्मदारुणाणककाञ्चनरजतेषूट्टङ्कितान्यनेकत्र ।

शासनजिज्ञासूनामितरेषां स्थापितानि सुबोधार्थम् ॥ ५ ॥

राजादिशासनान्यन्यानि च तत्र तत्र पठितानि बुधैः ।

संगृह्य च संशोध्य च कालक्रमेण सुयोजितान्यत्र ॥ ६ ॥

क्रिस्तोः परं चतुर्थशतकतः षष्ठशतकान्तकालगतानाम् ।

ग्रह-राम-रामश्शसंख्याकशासनानां मूलं ग्रथितं ह्यत्र ॥ ७ ॥

आङ्गलानुवादसहितमुपोद्धातटिप्पण्यादियुक्तम् ।

सनैषां सुखबोधं परमाचार्यैश्च दर्शितेन पथा ॥ ८ ॥

तदिदं चतुर्थपुष्पं तृतीयपुष्पमिव मनोरञ्जकम् ।

परमाचार्यपदाब्जे समर्प्यते भक्तिभावेन ॥ ९ ॥

॥ इति शम् ॥

UTTANKITA VIDYĀ ARANYA TRUST

UNDER THE DIVINE PATRONAGE AND THE BLESSINGS OF

*His Holiness Jagadguru Pujyasri Chandrasekharendra Sarasvati -
Sankaracharya Swamigal of Sri Kanchi Kamakoti Pitha,
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FOREWORD

His Holiness Jagadguru Pūjya Śrī-Chandra śekharaēdra Sarasvatī, the Śaṅkarachārya-Paramacharyaśvāmigaḷ of Śrī Kāñchī - Kamakōṭipīṭha who is now no more with us. was, as we all know, deeply interested - in preserving and interpreting for the present and future generations in India and abroad, the relics of the glorious culture and civilisation of India. His holiness was very familiar with epigraphy, the richest among the sources of the history of Indias culture and civilization. The idea of delving into, and publishing in a codified manner all the important inscriptions in Sanskrit and Prakrit was conceived by His holiness and a Trust was formed under His instructions with a view to carry out this task. His Holiness named the Trust "The Uṭṭāṅkita Vidya Araṇa Trust" meaning a 'The Forest of Engraved Knowledge'. This expression 'Vidyā Araṇya' When made into a compound word recalls to our mind the famous scholar-statesman-saint 'Vidyā-rāṇya' who was the guide to those princes who were instrumental in founding the great empire of Vijaya-nagara (also called Vidyānagara) and Hampi (in Bellary District, Karnataka State), in the 14th century A.D. and who (Vidyārāṇya) was the only person comparable to Ādi Śaṅkarāchārya (the rejuvenator of the ancient Advaita School of Philosophy of the Vēdas) for his commentary on all the four vedas. The first volume published by the Trust in 1985 was appropriately dedicated to his (Vidyārāṇya's) memory and contained sixteen inscriptions relating to that great soul and it was released by the Paramāchāryāḷ him self.

While the first volume of the Trust was just general and dedicatory, the further work of the Trust in Pursuance of the objectives laid down by the

Paramāchāryāi was planned to be executed by publishing (in a series of volumes) the Sanskrit and Sanskritic inscriptions found in India and neighbouring countries which have been edited and published in several Indological publications, as follows:

Volume II : Epigraphs of the period 257 B.C. to 318 A.D.

Volume III : Epigraphs of the period 319-600 A.D.

Volume IV : Epigraphs of the period
(Consisting of I to III parts)

Volume IV - Part I 601-650 A.D.

Part II 651-700 A.D.

Part III (Foreign Inscription)

Volume V : Epigraphs of the period 701-800 A.D.

Volume VI : Epigraphs of the period 801-1000 A.D.

Volume VII : Epigraphs of the period 1001-1200 A.D.

Volume VIII: Epigraphs of the period 1201-1400 A.D.

Volume IX : Epigraphs of the period 1401-1600 A.D.

The periodisation of the inscriptions, and the contents of each of the above volumes, was not meant to be rigidly adhered to, but left to be determined by the number of epigraphs that were included for each period.

It may also be pointed out here that the preparation of a volume for this series as envisaged is not as simple as it looks on the face of it. It is not a mechanical copying of the text and translation from what has already been published. Quite often, the texts as published are written in Roman and these have to be reduced to Nagari characters. Further a translation was not always given by the original editors and hence a translation has to be given anew. Mostly the concentration of the original editors had been on the aspects of political history found in the records. They did not place due stress on the

many technical terms occurring in the inscriptions. They were either left untranslated or if at all, were inadequately interpreted. The Trust volume is meant to provide the translation of the Sanskrit texts and interpretation of the technical terms contained in the inscriptions. Further, in the volumes being produced by the Trust, as all the inscriptions are being arranged in chronological sequence, many significant facts which could not have struck those who edited these inscriptions in isolation, get revealed by the juxtaposition of the records. The purpose of the Trust volumes is to highlight such enlightening information provided by these inscriptions in their entirety and to be dedicated enough to undertake and systematically complete this enormous work.

The second volume of Epigraphical series was in the hands of Shri K.G. Krishnan, containing two hundred and eighteen inscriptions selected from about three thousand and odd records, majority of which are in the Prākṛit language. It covered the period from 257 B.C. (i.e.) when Aśoka's rule began, upto 319 A.D. when the Guptas began to rule.

It is very gratifying that the above volume was released in 1989 and could also be released by the holy hands of the Paramāchāryā himself.

The third volume of the Utiṅkita Vidyā Araṇya Sanskrit Epigraphs covered the period from 319 A.D. upto 600 A.D.(i.e.) a period which started with the emergence of the Guptas as the dominant power in Āryāvarta covering most of Northern India. This was also handled by Shri K.G. Krishnan. Some 345 inscriptions were selected to be dealt with in this volume. But as he expired in the meanwhile, some portion of the text was completed by Dr.J. Sundaram. This volume was released by Pūjya Śrī jayendra

Sarasvatī, the present head of Śaṅkara Maṭh, Kāñchī in 2002.

The next volume was entrusted to Shri V.S. Subrahmaṇya Śāstri and Dr. J. Sundaram in 1993. Shri Subrahmaṇya Śāstri informed the latter as to the things that were expected to be discussed in the volume, by the Paramāchāryāḥ Chandraśēkharaṇḍra Sarasvatī, as he was very close to him and he similarly guided the undersigned. Shri Śāstri passed away in 1995 and it was left to Dr. J. Sundaram to carry on. This volume was planned to deal with inscriptions pertaining to the period 600 to 700 A.d. when the Guptas were seen on the wane and splinter dynasties subservient to the Guptas began emerging. That was also the period when in india south of the Vindhya, after the decline of the Sātavāhanas, several dynasties had sprung up and were vying for dominance.

As the work progressed, it became necessary, due to the voluminousness, to restrict this volume from 601 upto 650 A.d. This (Volume IV, Part I) was released in 2007 by of Dr. Karan Singh, M.P. Volume IV, part II covering period 651 A.d. to 700 A.D. was placed in the hands of scholars in 2008 The Sanskrit inscriptions in foreign countries pertaining to this very period is being placed in the hands of scholars as Vol. IV part III.

The value of the work envisaged and being done for the Trust was well appreciated and expressed by the Director of Epigraphy Dr. K.V. Ramesh in his D.O. No.551(15)84, dated 13.1.1984. He said "The Project undertakin, by the Uṭṭaṅkita Vidyā Araṇya Trust, of publishing the text of all available Sanskrit inscriptions in a series of volumes, cannot be considered as repetitive or as mere duplication of any work done or being done by the Central

Government Agency concerned or so far as I learn by any of the State Governemnt agencies. The completion of this project undertaken by then Uttāṅkita Vidyā Araṇya Trust is bound to make a significant contribution for the progress of Indological reseaches."

Dr. K.V. Ramesh, who become Joint Director-General in the Archaeological Survey of India and then got superannuated, was adviser to the Trust, and participated in its deliberations. Shri M.N.Katti, Dr. M.D. Sampath, and Dr.K.M. Bhadri, the later Directors (Epigraphy) and the staff of the epigraphy Office helped the editor in his work. For the preparation of Vol. IV Parts I, II and III the editorial team consisted of Dr. J. Sundaram as Chief Editor and Dr. K.M. Bhadri and Dr. S.H. Ritti as Co-Editors. The Trust records its appreciation of the excellent work done by this team.

It is now our duty to record here the valuable contribution in the management of the affairs of the Trust made by several enthusiastic, and well-wishing eminent persons. Late Dr. D.C. Sircar, former Govt. Epigraphist for India and Professor and Head of the Department of Ancient - Indian History and Culture, University of Calcutta, formulated the shape of the work to be undertaken by the Trust. The late Shri S. Viswanāthan and late Prof. V.S. Pathak ably guided the affairs of the Trust in the initial period. Late Shri C.S. Krishnamurthy, I.A.S.(Retd), late Shri. V.S. Subramanian and Dr. B.N. Mukherjee, Carmichael Professor of Ancient History, Archaeology and Culture, University of Calcutta, besides attending to the administration of the Trust kept guiding the execution of the work. Shri C.G. Rangabhashyam as an Executive Trustee ably managed the affairs of the Trust till 2005.

In 2005 in consultation with H.H. the Sankaracharya of Kanchipuram the Trust was reconstituted with the following members:

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- i) Tirumalai Tirupati Devasthanam.
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The publication of this Volume IV Part I, and further volumes is being executed with the full financial assistance by the *Department of Higher Education, Ministry of Human Resource Development, Government of India.*

The Trustees hope and request that these Volumes may be purchased by scholars, Libraries, Universities and other Institutions, to fulfill the noble objectives of the project.

P. SABANAYAGAM

29-03-2008

Chairman

INTRODUCTION

Nepal is the neighbour of India. Everest, the highest mountain is in Nepal. Gautama Buddha was born in Kapilavastu in Nepal, though he became a entitled Buddha at Gaya in Bihar of India. Nepal is mostly populated by Mongol stock. Even Buddha's mother Mayadevi was a Koli woman. Most of the terms, like *draṅga*, *tol*, *kuther*, etc. are used only in Nepal.

As per Regmi the earliest kings after Buddha were Vṛishadēva, Śaṅkara, Dharmadēva, and Mānadēva who were holding in the fifth century A.D. Our Śivadēva of Lihchhavi dynasty who had the bhavana in Mānagriha started in the year 512 of Śaka era. He was so weak that he had to be strengthened by *sarvadaṇḍa-nāyaka*, *mahā-pratīhāra* śrī-Bhaumagupta. He started from Thanturi-draṅga village and ordered that *mallakara* cannot be granted more than one *kārshā-paṇa*. His *dūtaka* was *mahābalādhyaksha* Kulapavīra. In another inscription he granted the following areas being approved by *mahāsāmanta* Amśuvarmma: in *siṃhamāṇḍapa bhagavat*-Vāsudēva brāhmaṇa *gaushthikā* - mā 20 *ārōgyasālā* - mā 200; *māddhyava* - *sālā* - mā - 75; *pradīpa-gaushthikā* mā 60; *paśchimasālā*, - mā 60; *pāṇīyam gaushthikā* - mā 40; *Viśveśvara* - mā 10; *brāhmaṇa* - *gaushthikā* mā 10, *pradīpa-gaushthikā* - mā 10; *Daulampāṇīya-gaushthikā* mā - 10 *malla-yuddha gaushthikā* - mā 68 - *dhūpa-gaushthikā* - mā 2; *Indra-gaushthikā* - mā 4; *uttara sālā* - mā 12; musician *gaushthikā* - mā 10 *ramya* - mā 40 - *pradīpa-gaushthikā* - mā 8; *archchā-gaushthikā* - mā 2; *dhvaja-gaushthikā* - mā 17; *pra* . . . *gaushthikā* - mā 20; *pranālī gaushthikā* - mā 8; *brāhmaṇa* - *mānatthya-gaushthikā* - mā 10; *hidvīmasālā* mā *pradīpa gaushthikā* mā *pravahāna gaushthikā* - mā 20; *uttara-sālā* mā 20; *dhvaja gaushthikā* - mā 11; *Bhūyo dhvaja-gaushthikā* - mā 10; *malla yuddha gaushthikā* - mā 3;

Archchaniya – *gaushthikā* - *mā* 4; *Indra-gaushthikā* - *mā* 6; *pūrvvaśālā* - *mā* 10; *bhagavatah-chūḍikēśvara-pāñchālikai* . . . , *mānan-grāmasya purvva* - *mā* 40 *paschima* - *mā* 40. Śivadēva's age probably ended on 529 (Śaka) or so. Amśuvarmmā though known as *mahā-samanta* only but he was becoming the real ruler in the *saṁvat* 29 (which is presumed as the last Śaka 529 was the regnal year 29 of that king. The *saṁvat* 330 is also read as 38 - LXXVIII or *saṁvat* 500 - LXVII are aberrations). In some inscriptions Amśuvarmmā is styled as *Kalahābhīmāni-nṛpati* - LXXIV, LXXXII, LXXXVII).

Amśuvarmmā's Vaishṇavite egoism became clear in Mirmēti Śaṅkara-narāyaṇan in the inscription of Nabahil Stele (LXVII) and his desire for renovating Tārthyam (Garuḍa) (God Vishṇu's vehicle) (LXXIII) But his inclusion for Śiva was also expressed for his grants to Dakshinēśvara (LXXX) His expression of taxes to be paid is detailed (LXXIV) as below.

Pasupati pu. 6 pa 2

Dōlā śikharasvāmi pu. 6 pa. 2

. . . . gumvihāra pu. 6 pa.2

Śrīmānavihāra pu. 6 pa. 2

Sri Rājavihāra pu. 6 pa. 2

Kharjūrikā -vihāra pu. 6 pa. 2

madhyama -vihāra pu. 6 pa. 2

sāmānya -vihāras pu. 3 pa.1

Rāmēśvara pu. 3 pa.1

Hamsagrihadēva pu. 3 pa.1

Mānēśvara pu. 3 pa. 1

Sāmvapura pu. 3 pa.1

Vāgvatīpāradēva pu. 3 pa.1

- Dhārāmānēśvara pu. 3 pa. 1
 Parvatēśvaradēva pu. 3 pa. 1
 Narasimhadēva pu. 3 pa. 1
 Kailēśvara pu. 3 pa. 1
 Bhumbhukikājalaśayana pu. 3 pa. 1
 Tadanyadēvakula pu. 2 pa. 2
 Śrī Bhaṭṭāraka-pādas pu. 6 pa. 2
 Sapēlapāñchalās pu. 6 pa. 2
 Sāmānya pāñchālās pu. 3 pa. 1
 Rajakulavastunā niyukta manushya pu. 2 pa. 2
 Gaushtikās pu. 2 pa. 2
 Kritaprasāda pu. 1
 Brāhmaṇas pu. 1
 sāmānya manushyas pu. 4.

Probably Amśuvarmman remained as the ruler upto samvat 45 or a few more years though yuvarāja Udayadēva seems to have remained upto atleast samvat 39. It seems that the same Udayadēva became the ruler in 40 . . . though Amśuvarmma also remained as the mahārājādhirāja that same upto 40 But soon mahārāja Dhruvadēva took up the rulership in about samvat 48 with his companion a śrī-Jishnugupta. In samvat 55 mahārāja śrī-Bhimārjuna became the ruler, though śrī-Jishnugupta still remained as the effective ruler. His *dūtaka* was yuvarāja śrī-Vishnu-gupta II from 48 upto year 57 and he became the king's adviser from (VIII-CIX). Soon after yuvarāja śrī Dharagupta became *dūtaka* of inscriptions from (CVII). But some time śrī-Jishnu-gupta became the one having pravarddhamāna Vijayarājya (CIV, CV and CVI). His *dūtaka* was Vishnugupta. By CX Vishnugupta is being recorded as

the *rāja*. But by *saṃvat* 67 mahārājādhirāja śrī-Narendradēva became a permanent ruler (CXVI). He is said to have become the ruler of Lichchhavi-vaṃśa (CXVI). When he became the ruler in the year 80, he installed Lokapāla as the diety (CXXII). His grants to this diety and his followers were either *mānikas* or *paṇas* or *purāṇas*. He refers to Śivadēva-monastery, Āryabhikshu, śrī Rāja vihāra, śrī Mānadēva vihāra, śrī Kharjurika, vihāra, madhyama vihāra, Abhayaruchi vihāra, Vārta Kalyāṇagupta vihāra, Chaturbhāva-dāduna vihāra and śrī Bhuvanēśvara-dēvakulam (CXXVII, CXVII). He ruled upto *saṃvat* 103 or so. In *saṃvat* 118 Śivadēva ascended the rulership (CXXXI). He repaired the damages of Śivadēvēśvara temple and told now about Bhṛīṅgārēśvara temple (CXXXLII) and putti-nārāyaṇa temple (CXXXVI) and gave requisite necessities (CXXXIII). Probably this second dēvakula is known as Mahālakshmī-pīṭha. Again what was known as Putti-Nadī is now known as Indramatī rivulet (CXXXVI). His *dūtaka* was yuvarāja Jayadēva. Then the kingdom was given to Śrī Jayadēva in *saṃvat* 137 (CXXXIX). His first act was doing a sacrifice to Brāhmaṇas and later he composed well to the other Trinity (CXLII). Probably he took the fines being due from others and what he had to given to himself. After Jayadēva there were no possible rulers. There is mention of yuvarāja Vijayarājadēva, Śrī Mānadēva, Baladēvarājya and about Mānarājya in Śaka 300. In between there were Buddhist couplets and giving by Bhikshunis for water conduit.

Of the foreign inscriptions ten inscriptions referred to temples. The first is from Sikandar (Afghanistan) which says that the trinities are the one, who is known as Mahēśvara. The second one from Zabul (Kabul) tells about Vināyaka bimbam. The third is from Tipperah (Bangladesh) which refers to king

Lokanātha (now in Assam, India). The fourth one is of the image of Śarvvānī, which was once covered in gold. The fifth one is of Cambodia and it refers to the installation of a *Lingam*. The sixth again refers to Vidyā-pushpa-āchārya and his adoration to God Śiva. The seventh one is a praise of Brahman and of God Śiva. The eighth says about Hara and Hari who were the same one. The ninth one praised about Kadambēśvara. The tenth one is from Java and it praised about river Gaṅgā. The eleventh and twelfth are from Śrī Laṅka and they praised about Buddha.

J. SUNDARAM





LIST OF INSCRIPTIONS

No.	Title	Date
1.	Banepa stele	C. 578 A.D.
2.	Vishnupaduka Stele Inscription of Sivadeva	590 A.D.
3.	Chapagaon Inscription of Sivadeva	C. 590 A.D.
4.	Chyasaltol (Patan) Stele	593 A.D.
5.	Patan (Bhimasena Temple) Inscription of Sivadeva	594 A.D.
6.	Golmadhitole (Bhaktapur) Inscription	594 A.D.
7.	Tulachhentole (Bhaktapur) Inscription	594 A.D.
8.	Dharmasthali Inscription of Sivadeva	595 A.D.
9.	Inscription of Sivadeva	C. 595 A.D.
10.	Budhanilakantha Inscription	596 A.D.
11.	Satungal Inscription of Sivadeva	597-98 A.D.
12.	Tokha Inscription	597-98 A.D.
13.	Dharampur Inscription	598 A.D.
14.	Khopasi Inscription	598 A.D.
15.	Bhwanginanol (Patan) Inscription	600 A.D.
16.	Stone Reservoir At Patan	600 A.D.
17.	Inscription of Tanabaha	600 A.D.
18.	Dhapasi Inscription of Sivadeva	604 A.D.
19.	Lele (Stele) Inscription	604 A.D.
20.	Pharping Fragmentary Inscriptions A	C. 605 A.D.
21.	Gairidhara Inscription of Amsuvarmman	C. 605 A.D.

- | | |
|--|-------------|
| 22. Bungmati Inscription
of Amsuvarmman | 605 A.D. |
| 23. Harigaon Inscription
of Amsuvarmman - A | 606 A.D. |
| 24. Otutol Inscription
of Kathmandu | C. 606 A.D. |
| 25. Bhatuwal Inscription
of Amsuvarmman | C. 607 A.D. |
| 26. Tistung Inscription of
Amsuvarmman | C. 607 A.D. |
| 27. Changunarayana Image Inscription
of Amsuvarmman | 608 A.D. |
| 28. Sanga Inscription of
Amsuvarmman | 608 A.D. |
| 29. Harigaon Inscription
of Amsuvarmman-B | 608 A.D. |
| 30. Sundhara Inscription of
Amsuvarmman | 610 A.D. |
| 31. Taukhel (Stele) Inscription of
Amsuvarmman | 613 A.D. |
| 32. Lagantol-Jaisideval Road
Inscription | 613 A.D. |
| 33. Inscription of Amsuvarmman
Dated Samvat 39 | 615 A.D. |
| 34. Pharping Fragmentary
Inscription-B | 619 A.D. |
| 35. Nabhahil Stele Inscription
of Amsuvarmman | C. 620 A.D. |
| 36. Bankali Pedestal Inscription | C. 620 A.D. |
| 37. Tyagaltol Chaitya Inscription | C. 620 A.D. |
| 38. Chitlang Stone Inscription of | C. 620 A.D. |
| 39. Chapatol [Ilananhi] Pedestal
Inscription | C. 620 A.D. |
| 40. Ancient Water-tank Inscription | 621 A.D. |
| 41. Tavajahya Inscription | 624 A.D. |
| 42. Adesvara Sivalinga | |

SANSKRIT EPIGRAPHS (FOREIGN)

XXI

Inscription	C. 625 A.D.
43. Kevalpur Inscription	C. 625 A.D.
44. Malitar Inscription	625 A.D.
45. Bhairavdhoka Inscription	C. 625 A.D.
46. Yengahiti (Kathmandu) Inscription of Bhimarjuna	C. 630 A.D.
47. Balambu (Dhakasitol) Inscription of Bhimarjuna	631 A.D.
48. Maligaon Inscription	633 A.D.
49. Thankot Inscription	633 A.D.
50. Chandesvara Pedastal Inscription	C. 640 A.D.
51. Chandesvara Pillar Inscription	C. 640 A.D.
52. Yangahiti Inscription of Bhimarjuna	640 A.D.
53. Bhringeshvara Temple Inscription	641 A.D.
54. Changu Temple Inscription	C. 642 A.D.
55. Lunjhya (Patan Palace) Inscription of Narendradeva	643 A.D.
56. Yangahiti Inscription of Narendra	643 A.D.
57. Deopatan Inscription	645 A.D.
58. Kasaitol Inscription	647 A.D.
59. Yampibahi (Patan) Inscription	C. 650 A.D.
60. Tebahal Inscription	C. 650 A.D.
61. Naksal Road Inscription	654 A.D.
62. Inscription of Anantalingesvara	656 A.D.
63. Gairidhara (Deep Water Conduit) Inscription of Patan	659 A.D.
64. Bowl Inscription from Bhatgaon	664-65 A.D.
65. Batuka Bhairava Temple Inscription	665 A.D.
66. Balambu Vihara Stone	666 A.D.

67. Chyasaltol Inscription	671 A.D.
68. Vajraghar Inscription of Narendradeva	679 A.D.
69. Yanmugal Inscription	679 A.D.
70. Chikandeo Stone	683 A.D.
71. Another Inscription of Balambu	685 A.D.
72. Nala Inscription of Sivadeva II	694 A.D.
73. Lagantol Inscription of Sivadeva	695 A.D.
74. Inscription of Gorkha	698 A.D.
75. Sonaguthi Stone of Sivadeva	701 A.D.
76. Chyasaltol Inscription	713 A.D.
77. Minanatha Water Conduit Inscription	719 A.D.
78. A Water Conduit Inscription Near Jaisideval	727 A.D.
79. The Pasupati Stele of Jayadeva II	733 A.D.
80. Patan Adalat (Court) Water Conduit	746 A.D.
81. Lokesvara Pedestal Image Inscription of Patan	756 A.D.
82. Inscription of Labhu Motttar	776 A.D.
83. Royal Palace Nasalchok (Kathmandu)	783 A.D.
84. Changu Narayana Gate Sivalinga Base Inscription	848 A.D.
85. Gvala (Deopatan) of Sahottaratantra	877 A.D.
86. Naksal Narayana Chaur Inscription	No date
87. Thimi Inscription	No date
88. Kumbhesvara Inscscription	No date
89. Varahi Image Inscription	No date
90. Tangabahahiti Stone	No date
91. Masubahal (Khatmandu)	

Inscription	No date
92. Stone of Narayana Chaur (Naksal)	No date
93. Thimi Inscription (II)	No date
94. Inscription of Dumja	No date
95. Inscription of Gokârna	No date
96. Bankali Pedestal Inscription Near Pasupatinatha	No date
97. Bhadgaon Kumhaletol Stone	No date

Afganistan

98. Skandar Inscription	C. 600 A.D.
99. Kabul Inscription of Shahi Khimgala	C. 600 A.D.

Bangladesh

100. Tipperah Grant of Lokanatha	650-51 A.D.
101. Deulbadi Sarvvani Image Inscription of Mahadevi Prabhavati	C. 680 A.D.

Cambodia

102. Phnom Bantay Nan Inscription of Bhavavarmman	C. 600 A.D.
103. Phnom Prah Vihar Inscription	C. 600 A.D.
104. Bayang Temple Inscription	604 A.D.
105. Ang pu (Vat pu) Stone Inscription of Isanavarmman	C. 625 A.D.
106. Sambor prei kuk Inscription of Isanavarmman	627 A.D.

Java

107. Tukmas Inscription	C. 650 A.D.
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Sri Lanka

108. Kuchchaveli Rock Inscription	C. 600 A.D.
109. Tiriyay Rock Inscription	C. 670 A.D.



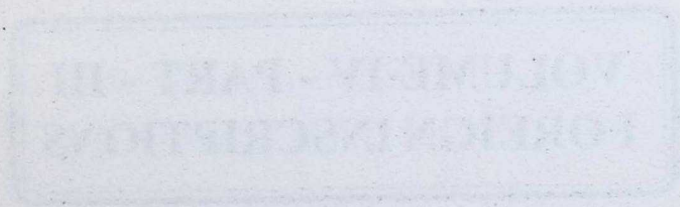
List of Abbreviations

<i>EI</i>	:	<i>Epigraphia Indica</i> , Archaeological Survey of India, New Delhi.
<i>IAN</i>	:	<i>Inscriptions of Ancient Nepal</i> .
<i>IOK</i>	:	<i>Inscriptions of Kambuja</i>
<i>JRASB</i>	:	<i>Journal of the Royal Asiatic Society</i> , Bombay.





VOLUME-IV - PART - III
FOREIGN INSCRIPTIONS



No.1
BANEPA STELE INSCRIPTION

Location	: Banepa, Nepal
Date	: Samvat 500 = C. 578 A.D.
Script	: Siddhamātrikā (Early Nāgarī)
Language	: Sanskrit
King	: śri-Sivadēva
Dynasty	: Lichchavi
Reference	: Regmi, D.R., <i>I.A.N.</i> , Vol. I, pp. 54-55, No.LVIII.

Text

[स्व]स्ति मानगृहादनवगीत ताहिनप्रतापधन्या . .
. [बप्पपादानुध्यातो लिच्छविकुलकेतुर्भट्टारक] [म]हाराज
श्रीशिवदेवः कुशली कुटुम्बिङ्कुशलमाभाष्य [समाज्ञापयति विदितम्भ
वतु भवतां यथानेनानेक विद्यामयपरिज्ञानादचिर
क्लेशापहारि विशेष वादेन दिगन्तरम् विसारि यशः
सामन्त समूह शिरोमणि प्रणताशेष सामन्तमण्डलेन महा[राजा]धिराज
श्रीसामन्तांशुवर्म्म[णा] नाङ्कु . . . सम्प्रदार्य्यतदनुमतेन
. क्लेशपरिहार दोलाशिखरस्वामिन [ना] .
. . . . [चाटभाटा प्रवेश्यकोट्टमर्याद[दोपपन्न] ग्रामः कृतस्यचोत्तर .
. . . . [मा] र्गस्तमनुसृत्य [देव]कुलम् ततः पूर्व दक्षिणेन . . .
. [नु]सृत्य स्मशान बृहत् पूर्वेण तेखुं दुलश्रोतस्त . .
. मार्गगोठान क्षेत्रः पर्वतमूलं दक्षिण . .
. ततः पश्चिमेन ततो दक्षिणेन ततः
पश्चिमेन ततो दक्षिणेन घेलन्ती नदी स पश्चिम
चन्द्रशेखरस्य उ ग्रामस्ततदुत्तरेण दक्षिणेश्वरस्ततः
पूर्वतमूलम् पूर्व पानीयमर्गः शत्येतत्सीम
परिक्षिप्तस्तस्यात्र चिरका[लस्थितये] [शि]लापट्टक शासनन्तेभ्यो

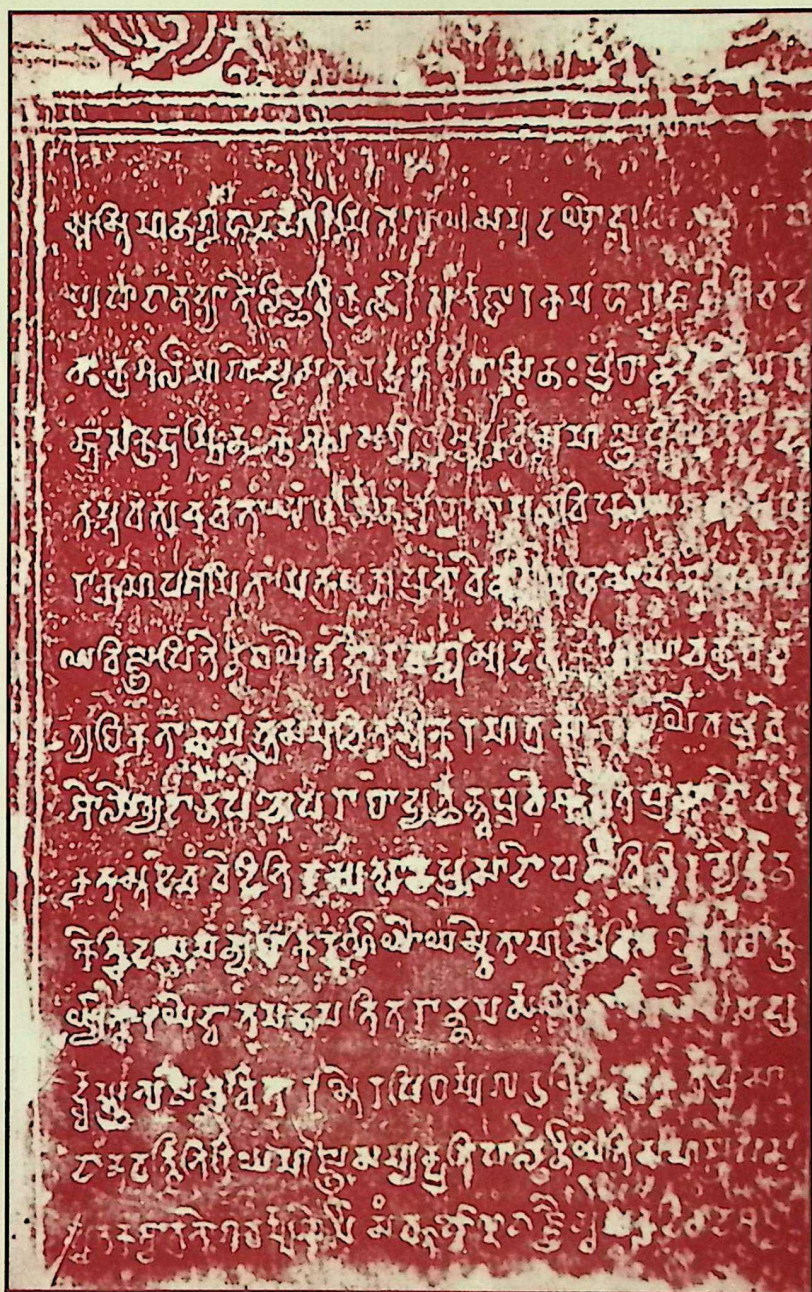
दत्तमिति त्रैश्विदस्मत्पादप्रसादोपजीविभिरनैर्वा नात्र सूक्ष्मापि
 पीडाकार्य्या [ये] इ मामाज्ञामुत्क्र[म्या]न्यथा कुर्युः करयेयुर्वा
 लिच्छविविडशक्रमागतोय्यंरक्षणीय
 [दर्म्मगु][रुभि]र्गुरुकृत प्रसादानुवर्त्तिभिरियमा[ज्ञा सम्यक्प्रतिपालनी]
 [येति] समाज्ञापना दूतक्श्वात्र गोमी [सम्बत्] ५०० .
 श्रावण मासे शुक्ल पक्षे

Translation

Svasti [*] From Mānagrihād meditating at
 the feet of Bappa (father) Lichchhavikula- Ketubhattāraka
 maharāja śfi-Śivadeva is well after having
 taken into *kutumbi* (of the village Makhopriṅga-satala-
 draṅga with chiefs in the front after good wishes and
 make known this) On the advice of mahārājādhirāja, a
 head of Samantas, śrī Mahāsāmanta Amśuvarmmā,
 having conquered Dōla-śikhara-svāmin . . .
 . . a-chāta-baṭa cannot be entered, Kōṭṭ-margā can be
 obtained to the village, having gone to the gods
 saved, having reached upto the south, having gone
 to the cremation ground the big on the east
 . . Tekunadul on the road of gotāna-kshētra . . .
 . the end of the mountain, on the south Then
 to the west then on the south, the Dhalandi river .
 chandraśekhara in village on the north.
 Dakshinēśvara then to the east, the end of the mountain, to
 the east drinking to the east living long to the rock field -
 the field of śāsana should be given then following to the
 foot, then the least of the least obstruction should be done
 . . . the line of Lichchhāvi, the gurus has been done-the
dūtaka gōmī. Samvat 500 . . . Srāvaṇamāsa bright
 fortnight.

Ω Ω Ω Ω

Inscription No. 1



Banepa Stele Inscription



No. 2
VISHNUPADUKA STELE INSCRIPTION OF
SIVADEVA

Location	: Budhanilakantha, ¹ Nepal.
Date	: Samavat 512 = 590 A.D? ²
Script	: Siddhamātrikā (Early Nāgarī)
Language	: Sanskrit
King	: Śivadēva
Dyanasty	: Lichchhavi ³
Reference	: Regmi, D.R., <i>I.A.N.</i> , Vol.I, pp.47- 48, No.XLIX.

Text

Metre: V.1; *Sragdharā*

..... लाकुलाङ्ग श्री जम्मीजनिकर
ल ... र्ला ... ब्जाजिविलासैरल समृदुगतिर्वासुदेवः स पातु
विद्यात्मरूपं भवभयशमनङ्कोटिसंसर्गमाद्यम्
सर्वकारं दृढन्तम्पुनरुमुनयं सर्वकल्पव्यतीतम् ।
दुर्भिक्षेण ... दमितरजसो वेधसः संश्रयीयः
... वासन्तेनै स जयति सततं विश्वधामा स्मरारिः ॥ १ ॥

स्वस्ति मानगृहाद्वप्पपादानुध्यातस्सततमुपचीयमानशशाङ्ककिरणामल
यशः प्रतानो लिच्छविकुलकेतुर्भट्टारकमहाराजश्रीशिवदेवः कुशली
थंतुरीद्रङ्गप्रधानपुरस्सरान्ग्रामकुटुम्बिनः कुशलमाभाष्य समाज्ञापयति
विदितमस्तु वो यदेतत्पूर्वराजैरस्य द्रङ्गो ... उपकर्मपरितुष्टेन मल्ल
करकरणीयङ्कार्षापणादूर्ध्वं न ग्रहीतव्यमिति प्रसादः कृतः देयं
प्रसादस्यदृढीकरणार्थं सर्वदण्डनायकमहाप्रतीहारश्रीभौमगुप्त
विज्ञापितेन मया शिलापट्टकेन प्रसादः कृतः इति समाज्ञापना
दूतकश्चात्र महाबलाध्य क्षकुलप्रवीरः इति । संवत् ५०० १० २ ज्येष्ठ
शुक्ल दशम्याम् ।

Translation

[The top portion of the inscription is lost In the extant portion, initially there is the latter part of a verse invoking the protection of Vāsudēva (Vishṇu). However, even of that verse the first half has been rendered unreadable.]

Verse 2 Victorious is the enemy of Smara (cupid) God Śiva, whose residence is the whole universe who is the embodiment of knowledge and learning, who allays the threat of rebirth, who has crores of contacts, who is the primordial being, who has every shape, who is firm, who is the atom, who has no designs, who is beyond all research, who is the refuge of Vēdhā (Brahmā) who is (the personification of) *rajas* (gloom?) having been cowed down by scarcity of resources.

Well! From Mānagriha⁴ *bhaṭṭāraka-mahārāja-śrī-Śivādēva*, the banner of Lichchhavi dynasty, who meditates on the feet of *Bappa* (his fathers?), whose blemishless fame is always growing like the rays of the waxing moon, (whose power is expanding) is well, and after due enquiries about their welfare orders the *kuṭumbins* as represented by their elders, of the *draṅga* Thanturi⁵ thus : May it be known to you

By earlier kings pleased with your work⁶ it was ordered that in this *draṅga*, the *mallakara* (tax on small deer)⁷ should not be levied at the rate of more than one *kārshāpaṇa*.⁸

Now, this document as inscribed on stone, is issued confirming this order as above, on the supplication of *sarvva-daṇḍanāyaka mahāpratīhāra śrī-Bhaumagupta*,⁹ This is my order.

Here the *dūtaka* is *mahābalādhyaksha*¹⁰ Kula-pravīra. Saṁvat 512, Jyēṣṭha Śukla tenth.

Notes

1 Regmi gives the location of the inscription thus, "a stele at the foot-hill near Budhanīlakaṇṭha in the upper reach of the Viṣṇumati river as it touches the slightly raised ground above the even ground level of the valley. The stele is in the same spot as the Śivaliṅga inscription". Again he says, "The inscription is now lying near a hillock on the southern slope of Mt. Śivapuri and by the left side of the rivulet Viṣṇumati as it flows downwards to reach the border of the valley on that point." (*Ibid.*, III, p.99). However it is he who has entitled the inscription as "Viṣṇupāduka Stele." This title is not explained in his detailed description of the location of the inscription. The location is given here as Budhanīlakaṇṭha as he has informed that the stele is at the foothill near Budhanīlakaṇṭha (See n.1 under the Budhanīlakaṇṭha inscription dated samvat 517 dealt with below). The Śivaliṅga inscription he has referred to, is probably the one dealt with by him under No. VI or No.XXXI.

2 The reading of the symbol representing the year, as done by Regmi is not beyond doubt. However his reading of the date and ascription of the year to the Śaka era are justified by the paleography of these inscriptions. (Cf. *IA*, XIV, pp.97-98, p.98 n; *The Classical Age*, BVB Series, p.83 and n.; B.C. Law Volume, Part I, pp.627-641, Majumdar R.C., "*Chronology of Early Kings of Nepal*").

3 It may be mentioned that Kumāradēvī, the queen of Chandragupta I (acc. 319-20 A.D.) of the Gupta dynasty of Magadha is stated to have belonged to the Lichchhavi group. From the present inscription, it is learnt that Lichchhavi was the name of a family or dynasty (*kula*). In the course of the three centuries between the time of the above-said Kumāradēvī and Śivadēva that family must have got splintered into numerous branches. Śivadēva, the ruler cited in the present inscription must have belonged to one of those branches.

4 Mānagriha is stated to have been the royal palace built by Mānadēva, an earlier king of this region (Regmi, *op. cit.*, III, p.40; also *IA*, XIII, p.423). But it is not indicated as to where this palace had been built. Possibly it was at Pātan, which seems to have been the capital-seat of the kingdom ruled by these kings.

5 *draṅga* has been understood as referring to "a town or watch-station; possibly also a station for the collection of revenue" (Sircar, D.C., *IEG*.101). Thanturī must have been one such. But it has not been identified.

6 It is frequently mentioned in these inscriptions from Nepal that concessions have been extended to the villages, by the ruler,

having been pleased with their work/performance. It seems possible that the reference is to their functioning as excise-posts.

7 *Mallakara* is stated to have been a tax on small deer (Regmi, *op.cit.*, II, p.28). It is likely that it was a tax on the meat of the deer brought and sold in the market. However Regmi in Vol.III of his work had also expressed his inability to explain the meaning of this word *malla*. Monier Williams (*SED*, p.793 col.2) informs that *malla* is a kind of fish.

However as a *mallapōta* (young one of *malla*) is referred to in the Bungmati inscription of Amśuvarman (Regmi, *op. cit.*, No. LXVIII) it appears that *malla* in the Nepali context referred to an animal or to some such living being.

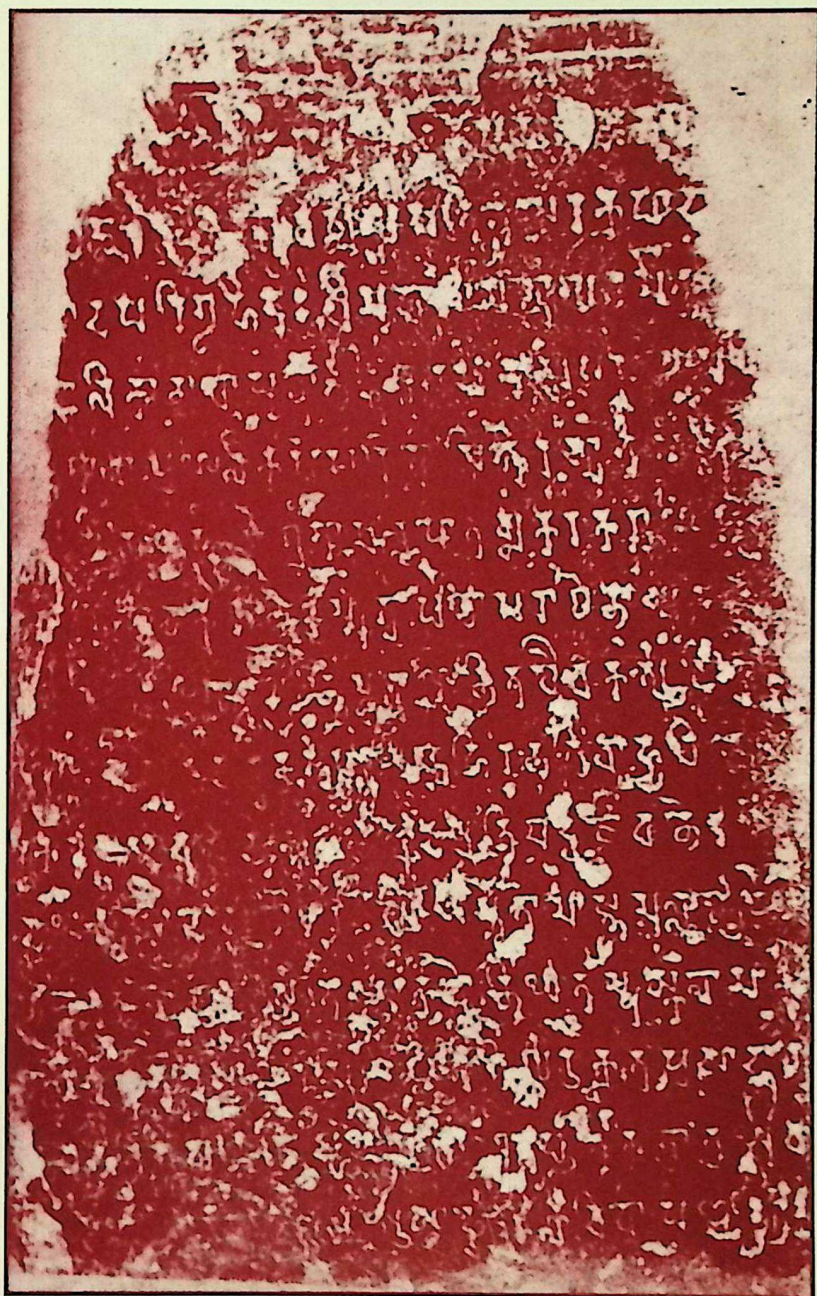
8 *Kārshāpaṇa* was the "name of a gold, silver or copper coin of one *karsha* (80 *ratis*) in weight" (Sircar, D.C., *IEG*, p.149). However, in the Nepalese context, this currency is rarely mentioned, whereas *paṇa* is frequently referred to. The relationship between *kārshāpaṇa* and the *paṇa* is not known. (See Thankot inscription of Jishnugupta, -Regmi, *op.cit.*, I, No.CVI. Here it is indicated that a *kārshāpaṇa* was equivalent to 16 *paṇas* of old Nepalese currency).

9 The epithet *sarvva-daṇḍanāyaka* indicated the chiefship of all armed forces, (Sircar, D.C., *IEG*, p.302). The epithet *mahā-pratīhāra* referred to the position of Chief guardian of the palace entrance (*Ibid.*, p. 189). These epithets seem to have been conferred on the chief functionary under the king, to indicate his eminence in the official hierarchy.

This *sarvva-daṇḍanāyaka, mahā-pratīhāra* śrī-Bhaumagupta had been functioning as the supplicator (*vijñāpana* or supplication was a part of the procedure for the issue of charters by the king) in the charters issued by *mahārāja* śrī-Gaṇadēva, the predecessor-ruler of śrī-Śivadēva. Though this Gaṇadēva also issued his charters from Mānagriha he did not claim to have belonged to Lichchhavi-kula. Apparently the kingship of the Nepali region had shifted from the dynasty of Gaṇadēva to Śivadēva of Lichchhavi family. But this transition is seen to have been smooth as evidenced by the continuation of Bhaumagupta, the chief official of śrī-Gaṇadēva in the same capacity under śrī-Śivadēva as evidenced in the present record dated in Samvat 512.

However, seen by the Samvat 516 śrī-Śivadēva is seen to have preferred *śrī-sāmanta* Amśuvarman to fulfil this function of *vijñāpaka* for his charters (See Pāṭan inscription of Śivadēva dealt with below.)

Inscription No. 3



Chapagaon Inscription of Sivadeva

10 This citation of *mahābalādhyaksha* (military Commander) as the *dūtaka* for this charter studied along with the citation of the *sarvva-daṇḍanāyaka* (C. in C. of all armed forces) as the *vijñāpaka* may indicate the ascendancy that had been gained by the armed forces over the king and his administration.

Ω Ω Ω Ω

No. 3

CHAPAGAON INSCRIPTION OF SIVADEVA

Location	: Chapagaon ¹ , Nepal.
Date	: C. 590A.D. ²
Script	: Siddhamātrikā (early Nāgarī)
Language	: Sanskrit
King	: Śivadēva
Dynasty	: Lichchavi
Reference	: Regmi, D.R., <i>I.A.N.</i> , Vol.I, pp.480-89, No.L.

Text

स्वस्ति । मानगृहादपरिमितयशाः बप्पपादानुध्यातो लिच्छविकुल
केतुर्भट्टारकमहाराजश्रीशिवदेवः कुशली . . . निवासिनाः प्रधान
पुरस्सरान्कुटुम्बिनः कुशलमाभाष्य समाज्ञापयति विदितम्भवतु
भवताम् यथेहस्थरुद्रङ्गे . . . मत्स्योपक्रयङ्कृत्वा प्रतिनिवर्त
मानानामेकस्य पु . . . शुल्कापह्नासेन काष्ठिका मत्स्यभारक
एकस्मिंश्च त . . . ताम्रिकपणत्रयञ्च भुक्कुण्डिका मत्स्यभारके दश
भुक्कुण्डिका . . . त्रिपणाः राजग्रीवके दशराजग्रीवमत्स्याः
पणत्रयं रीमत्स्यभारके . . . त्रिपणाः मुक्ताः मत्स्यभारकेयम् . . .
पञ्चाशत्तमशुल्कन्तदस्य . . . केतु . . . कल्यप्राङ्नृपतिभिः . .
. व्यापि यश . . . मस्मिन्प्रसादे . . . कोवेकै . . . प . . .
चिरकालस्थितये चारस्य प्रसादस्य . . . शिलापट्टनशासनमिदम्
दत्तम् . . . रर्भाविभिश्चायम् प्रसादः . . . भूपतिभिर्द्धर्मगुरुभि
गुरुकृतप्रसादानुवर्तिभिरियमाज्ञा सम्यक्पालनीयेति समाज्ञापना दूतका

शत्र . . . वैशाख शुक्ल पञ्चम्याम् ।

Translation

Well being! From Mānagriha, *bhaṭṭāraka-mahārāja śrī-Sivādēva*, the banner of Lichchhavi-kula, whose fame was unbounded and who meditates at the feet of *bappa* (his father) is well. After due enquiries of their welfare, he orders the *kuṭumbins* as represented by their elders, of the village May it be known to you that here in Stuaru³-draṅga, for giving a concession in the payment of excise fees to those who sell fish therein and return, the following table of taxes is laid down for each wooden carrier of fish, and three copper *paṇas*, for each *bhāraka* of bhukkuṇḍikā-fish, *daśa* (ten) bukkuṇḍikā Three *paṇas*, for each *bhāraka* of . . . rī-fish . . . three *paṇas*, for each *bhāraka* of *muktā* fish . . . fifty . . . fiftieth fee⁴

Notes

1 Regmi, gives the location of the inscription as “a slab of stone standing on the main road in the village of Chapagaon, near the temple of Vajra-vārahī, south of Pāṭan, on the way to Lele” in Vol. I (texts) and as “a stone in the heart of a village market area called Chapagaon or Chāmpāpuri or Wa in Newari” in Vol. III (p.105).

2 The date portion of this inscription is effaced. The approximate date as given above is based on the fact that this record is seen to have been issued at a time when Aṁśuvarmman, his feudatory had not yet gained influence over each action of Śivādēva.

3 The name of the village which was the recipient of the royal benefaction as detailed in the inscription, but has been rendered unreadable. The *draṅga*, whose name read doubtfully as *stharu* by Regmi, might have been the market place or the quarter having the customs and excise station in that village.

4 It is clear that a concessional excise was decided to be levied on the different types of fish brought and sold in the market of the place, (the name of which has been rendered unreadable). The fees fixed on each type of fish seems to have been a stated quantity of that fish and a fixed amount of *paṇa*. The *paṇa* or currency in vogue in the area was a copper coin (See the Dharampur Inscription - LXII of Regmi, dealt with below).

No. 4

CHYASALTOL (PATAN) STELE

Location	: Patan, Nepal.
Date	: 515 = 593 A.D
Script	: Siddhamātrikā (Early Nāgarī)
Language	: Sanskrit
King	: . . .
Dynasty	: . . .
Reference	: Regmi, D.R., <i>I.A.N.</i> , Vol.I, pp.49-50, No.LI.

Text

..... चास्मत्कृत प्रसादो न्यथा कुर्यात्कारयेद्वा
य धर्मगुरुभि प्रतिपालनीया सुकृतिराद
मति एवं श्रूयते भूसम्प्रदानफलभागसन्नित दान्तदा
..... स्वर्गो निरास्थो निवसेन्मनस्वी तावच्च चिरक
दुःखभाक् स्यात् म् महीम्भुजाम् ह्यपहरे च्छलाद्वा ...
..... पश्य सोऽज्ञो । जायते पश्चान्निरयेषु स्थि न
गोमीति सम्वत् ५०० १० ५० फाल्गुन शुक्ल दिवा त्रयोदश्याम्

Translation

Cha by has been prostrated presentation or has been
done or got done ya religious prostrator ..
..... should be protected gold work
. mind this is heard otherwise good earth
given good fruit despairing given to in heaven
without any desire no great good then long time
bad desire will be those that they take earth
taking away or snatched see these and leave
good work may be seen without any desire gōmi
Samvat 500 10 5 phalguna śukla divā thirteenth.

Notes

1. In a quadrangle of a water conduit in Chyasaltol locality in Patan.

No. 5

PATAN (BHIMASENA TEMPLE) INSCRIPTION
OF SIVADEVA

Location	: Paṭān, ¹ Nepal.
Date	: [Śaka] Saṁvat 516 ² = 594 A.D.
Script	: Siddhamātrikā (Early Nāgarī)
Language	: Sanskrit
King	: Śivadēva
Dynasty	: Lichchhavi
Reference	: Regmi, D.R., <i>I.A.N.</i> , Vol. I, pp.53-54, No. LIV

Text

ओं स्वस्ति । मानगृहात् उपचीयमानकल्याणो निरुपमगुणभट्टारक
महाराजश्रीशिवदेवः कुशली . . . निवासिनः प्रधानपुरस्सरान्ग्राम
कुटुम्बिनः कुशलमाभाष्य समाज्ञापयति विदितम्भवतु भवताम् यथानेन
. . . प्रणत . . . चरणयुगलेन प्रख्यातामलविपुलयशसा श्रीसामन्तांशु
वर्मणा विज्ञापितेन मयैतद्वैरवाद्युष्मदनुकम्पया च कुथेर्वृत्यधिकृतानां
समुचितस्त्रिकरमात्रसाधनायैव प्रवेशोस्मिन्द्रङ्गे प्रवेशेन लिङ्वल्शुल्लि
पञ्चापराधादिनिमित्तत्वं प्रवेश इति प्रसादो वः कृतो लशुनापलाण्डु
कराभ्याम् प्रतिमुक्ताश्चिरस्थितये चास्य प्रसादस्य शिलापट्टकशासन
मिदन्दत्तन्तदेवं वेदिभिरस्मत् पादोपजीविभिरन्यैर्वा न कैश्चिदयम्प्र
सादन्यथाकरणीयो यस्त्वेतामाज्ञां विलङ्घ्यान्यथाकुर्यात्कारयेद्वात
महमतितरान्न मर्षयिष्यामि भाविभिरपि भूपतिभिर्धर्मगुरुभिर्गुरुकृत
प्रसादानुवर्तिरियमाज्ञा सम्यक्पालनीयेति समाज्ञापना दूतकश्चात्र राम
शीलवार्त्तः संवत् ५०० १० ६ वैशाखमासे शुक्ल दिवा दशम्याम् ।

Translation

Om well being! From Mānagriha, *bhaṭṭāraka mahā-
rāja śrī-Śivadēva* of unparalleled qualities, whose prosper-
ity is growing,³ is well and orders the *kuṭumbins* of⁴

as headed by their leaders, after enquiring about their welfare thus: Having been supplicated by śrī-Sāmanta-Arīśuvarmā of opulent fame, out of regard for him as well as out of my compassion for you, this charter, executed on stone for long endurance, is given; that those that are holding the fief against *kuthēr*⁵ and are (thus) authorised, will have entry into this *draṅga*⁶ only for the collection of *stri kara*⁷. Neither they nor *liṅval-śull*⁸ can enter your village for the purpose of dealing with the five crimes i.e. to adjudicate on the commission of these five crimes.⁹ Further, (you have) been freed from the taxes on garlic and onion.¹⁰ After getting to know of this order, those that eke out their livelihood by serving at my feet (my officials) or any other should not alter the effect of this order; if any one contravenes this order, I will not pardon him; further rulers (of this area) are (requested) to honour this order, in consideration of its being such as had been issued by their elder/predecessor.

Here the *dūtaka* is Rāmaśīla-vārta,¹¹

Samvat 516 Vaiśākha month, bright fortnight, day tenth.

Notes

1 Regmi has noted that the slab containing this inscription was "lying in an upturned position as a bridge over a conduit in front of the temple of Bhīmsēna, Mangal Bazar, Patan" and had been subsequently shifted to the National Museum (at Khātmāṇḍu?). As such, it is seen (on the facsimile) (Vol. III) that portions of the inscription had got erased.

2 See note 2 under Golmadhitole Inscription dealt with below.

3 Though the text as read and given by Regmi does not warrant it, in his translation he had added: "meditating upon the feet of his father" and "the banner of the Lichchhavi dynasty" as adjectives of śrī-Śivadēva (*Ibid*, II, p.32).

4 The name of the village concerned which was benefited by this charter, could not be read.

5 The phrase, "*kuthēr-ṛṭṭi-adhikṛitānām*" indicates that *kuthēra* was a kind of *ṛṭṭi* (i.e.) the land attached as fee or maintenance and granted by the king to the official for the performance of the specified duty in the *kuthēra* department. The official/officials duly attached to the *kuthēr-ṛṭṭi* seem to have been authorized to collect *stri-kara* from the villagers and also to write and issue documents (title-deeds?) and to adjudicate in cases of the commission of the five crimes (See Regmi *op.cit.*, III, pp.69, 79-80). As the clause in the inscription is constructed, it is not clear if *linval-sūlli*, (the meaning of which phrase is not clear) was another function attached to the office of the *kuthēra*, or if it was the designation of another official, who was also conjointly authorized to adjudicate in case of the commission of the five crimes in the villages. It seems possible that it was the same as *śol-ādhikaraṇa* (the official department dealing with *śolla*) which along with *kuthēr-ādhikaraṇa* is evidenced to have been allotted two and one *ma* of land respectively as per the Chowkitar inscription of Mahārāja-srī-Vasantadēva (Regmi, *op.cit.*, I, No.XXIX, also see *Ibid.*, III, pp.69, 73, .80-81).

6 See n.5 under Vishṇupādukā Stele inscription dealt with above.

7 Regmi interpreted this phrase "*samuchitastri-kara-mātra-sādhana-yaivā*", as "for collecting the revenue from the three items" (*op.cit.*, III, p.109). He understood that these three items were the levies, the *bhāga*, *bhōga* and *kara* (*op.cit.*, II, p.22). However on the facsimile of the inscription supplied by Regmi in Vol.III of *Ins. of Ancient Nepal*, this portion of the inscription is clearly readable as *samuchita-strikara-sādhana-yaiva*. In the subsequent records dealt with here, where this privilege was extended to other villages, the reading of this word is as above. Hence the reading of the phrase as "*samuchitas-trikara*" is not tenable. The *mātrā* above *stra* can be clearly seen as curve to the right (proper left), indicating that it is the long *i*. Whenever the short *i* was intended, the *mātrā* can be seen to be curving to the left (proper right). Such reading as above answers the grammatical requirement as *samuchitas-trikara* will have to be amended to *samuchita-strikara* in such instance where this phrase occurs. What the *stri-kara* signified, if it referred to a tax on women or a tax on account of women or if it signified any other practice, is open to examination with reference to local practices (cf. Regmi, *op.cit.*, III, pp.114-15).

8 See n. 5 above.

9 Usually the inscriptions of this period in India, refer to *sa-das-āparādha* (adjudicating in cases of the commission of the ten offences

and thus collecting and appropriating the fines imposed, as most offences were compounded by the imposition of fines) as a privilege included among others conferred on donees of villages (See Sircar, D.C. *IEG*, p.85. He has indicated what those ten offences were). Here in this record from Nepal the reference is only to five *aparādhas*. This suggests that five of those ten *aparādhas* were not considered as *aparādhas* in the Nepali context. These five *aparādhas*, however, have not been spelt out.

10 There are no indications if garlic and onion were grown in the concerned village and if an excise was imposed on the produce or if the villagers had to pay a tax on importing or consuming these two items.

11 Though *vārta* might have been derived from the word *vṛitti* (fee/maintenance), the fact that one with such a surname officiated as a *dūtaka* of the charter indicates that it was the designation of a very senior official (see *Ibid*, p.110).



GOLMADHITOLE (BHAKTAPUR) INSCRIPTION

Location	: Golmadhitole (Bhaktapur) ¹ , Nepal.
Date	: [Śaka] Saṁvat 516 = 594 A.D. ²
Script	: Siddhamātrikā (Early Nāgarī)
Language	: Sanskrit
King	: Śivadēva
Dynasty	: Lichchhavi
Reference	: Bendall, Cecil, <i>IA</i> , XIV, pp. 97-98; Regmi, D.R., <i>I.A.N.</i> , LVI of Vol. I (texts), LV of Vol. II and plates.

Text

स्वस्ति मानगृहादपरिमितगुणसमुदयोद्भासितयशा बप्पपादानुध्यातो
लिच्छविकुलकेतुर्भट्टारकमहाराजश्रीशिवदेवः कुशली माखोपंसतल
द्रङ्गनिवासिनः प्रधानपुरस्सरान्ग्रामकुटुम्बिनः कुशलपरिप्रश्नपूर्व
समाज्ञापयति विदितं भवतु भवतां यथानेन प्रख्यातामलविपुलयशसा
स्वपराक्रमोपशमितामित्रपक्षप्रभावेन श्रीमहासामन्तांशुवर्मणा विज्ञापितेन
मयैतद्गौरवाद्युष्मदनुकम्पया च कुथेर्वृत्याधिकृतानामत्र समुचित
स्त्रिकरमात्रसाधनायैव प्रवेशो लेख्यदानपञ्चापराधाद्यर्थन्त्वप्रवेश इति
प्रसादो वः कृतस्तदेवं वेदिभिरस्मत्पादप्रसादोपजीविभिरन्यैर्वा न
कैश्चिदयमन्यथाकरणीयो यस्त्वेतामाज्ञां विलङ्घ्यान्यथाकुर्यात्कारयेद्वा
तमहमतितरान्न मर्षयिष्यामि येपि मदूर्ध्वभूभुजो भवितारस्तैरपि
धर्मगुरुभिर्गुरुकृतप्रसादानुवर्तिभिरियमाज्ञा सम्यक्प्रतिपालनीयेति समा
ज्ञापना दूतकश्चात्र भोगवर्मगोमी संवत् ५०० १० ६ ज्येष्ठ शुक्ल
दिवा दशम्याम् ॥

Translation

Well-being! From Mānagriha, *Mahārāja* śrī-Śivadēva,
(the Sun) who by his rising with unlimited (multitude of)
(good) qualities has illumined the quarters, who meditates
on the feet of Bappa (his father) and who is the banner of

the Lichchhavi family is well and orders the leading citizens, (landholding) householders residing in the locality, Mākhōpṛīm-satala-draṅga,³ after due enquiries of their welfare (thus) - May it be known to you:

As I have been supplicated by *mahāsāmanta* Amśu-varmmā, who has the fame of having subdued the many opponents with his well-known pure resplendent power, out of regard for him as also out of my sympathies for you, I grant the following concession - the officials who have the authority of *kuthēr-vṛitti* will have entry here (into your locality) to collect only *strīkara* as due. They are hereby barred entry therein to make out and bestow documents⁴ etc. (deeds) and adjudicate in the cases of the commission of the five kinds of offences etc. (and collect the fines imposed). Knowing this, those that live under my favour and also others should not transgress this order. If (any one) violates this or causes this order to be violated, I will not pardon such people. The rulers (of this area) who will succeed me and who will certainly be preservers of righteousness and who will certainly have regard for me, should graciously honour this order of mine. This is my entreaty. Here the *dūtaka* is Bhōga-varmma-gōmi.⁵ Samvat 516, Jyēshṭha śuddha tenth.

Notes

1 Regmi gives the findspot of the inscription as Golmadhitole Bhaktapur, in Vol.I of his work referred to below and as Golmadhitol (Bhadgaon) while dealing with this inscription in Vol. III of his work. Only he, being a Nepali can resolve this puzzle. In Golmadhitole, *tole* seems to be a suffix denoting a particular kind of locality. Even though these inscriptions in Nepal are in the Sanskrit language a good number of terms, which have exclusively local significance are interspersed. Regmi could have enlightened on their significance in a glossary. (But see index No. 172 of No. 1.)

2 Bendall, Cecil (*IA*, XIV, pp.97-98) read the year cited in this grant as 318 and ascribed it to the Gupta era. Regmi, D.R. (*Ins. of Ancient*

Nepal, pp.55-56) however, read the year as 516 and referred it to the Śaka era and equated it to 594 A.D.

Sylvan Levi formulated a Lichchhavi era. But more details about that era, its date of commencement etc. have not been made available (IA, XIV, p.98 and n.; *The Classical Age*, BVB Series, p.83 and n.1; B.C. Law Volume, Part I, pp.627-641 *Chronology of Early Kings of Nepal* – R.C.Majumdar)

3 The king Śivadēva addressed his order to the residents of Mākhōpṛīm-satala-draṅga, which thus appears to have been the name of a residential unit, a village or town. However, *draṅga* (as occurring in inscriptions of India) is understood to refer to “a town or watch-station; possibly also a station for the collection of revenue”. (Sircar, D.C., *IEG.*, p.101). It is not ascertainable as to what *satala* qualifying *draṅga* meant but *satala-draṅga* seems to have meant a type of *draṅga*. Hence it seems that Mākhōpṛīm was a town or village which was serving as a *satala-draṅga*. Regmi understood the phrase as referring to “the *draṅga* of Mākhōpṛīm with its *tala* (Khopva, modern Newari or Bhadgaon)”. (*op.cit.*, III, p.109).

4 *Lēkhyādāna* meant “a sale or gift executed in writing” (Regmi, *op.cit.*, III, p.115). It must have been a service to the villagers to help them in executing sale or gift or mortgage deeds. As such there would not have been a necessity to deny such a service to the villagers. Hence, it is likely that the phrase referred to the writing down and issue of title-deeds in respect of the holding of land by the villagers after examining the claims of the villager to the land or any other privilege held by them, which process might have been felt irksome by the villagers and that is why the villagers were given freedom from such interference and harassment by the *kuthēra* officials, who had authority in this matter.

5 Gōmi is stated to be an “epithet of a Buddhist priest hailing from Gauḍa-vishaya; supposed to denote a learned lay brother, who held some high office on the establishment of a monastery”. (Sircar, D.C., *IEG.*, p.118). However in the context of Nepal this term seems to have been used as an honorific, possibly, applied to very high-ranking and revered persons (cf. Regmi, D.R., *op. cit.*, III, pp.72-73, 117-118).



No. 7

TULACHHENTOLE (BHAKTAPUR) INSCRIPTION

Location	: Tulachhentole (Bhaktapur), ¹ Nepal.
Date	: [Śaka] Śarīvat 516 = 594 A.D.
Script	: Early Nāgarī
Language	: Sanskrit
King	: Śivadēva
Dynasty	: Lichchhavi
Reference	: Regmi, D.R., <i>I.A.N.</i> , Vol. I, pp. 56-57, No. LVII.

Text

स्वस्ति ॥ मानगृहादपरिमितगुणासमुदयोद्भासितयशा बप्पपादानुध्यातो
लिच्छविकुलकेतुभट्टारकमहाराजश्रीशिवदेवः कुशली खपुङ्ग्रामे
आसूर्यविध्वद्वाग्रान्निवासिनः प्रधानपुरस्सरान्ग्रामकुटुम्बिनः कुशलपरि
प्रश्नपूर्वं समाज्ञापयति विदितम्भवतु भवतां यथानेन प्रख्यातामल
विपुलयशसा स्वपराक्रमोपशमितामित्रपक्षप्रभावेन श्रीमहासामन्तांशु
वर्मणा विज्ञापितेन मयैतद्गौरवाद्युष्मदनुकम्पया च कुथेर्वृत्याधिकृता
नामत्र समुचितस्त्रिकरमात्रसाधनायैव प्रवेशो लेख्यदानपञ्चापराधा
द्यर्थन्त्वप्रवेश इति प्रसादो वः कृतस्तदेवं वेदिभिरस्मत्पादप्रसादोप
जीविभिरन्यैर्वा न कैश्चिदयमन्यथा करणियो यस्त्वेतामाज्ञां विलङ्घ्या
न्यथा कुर्यात्कारयेद्वा तमहमतितरान्न मर्षयिष्यामि येषि महदूर्ध्वभूभुजो
भवितारस्तैरपि धर्मगुरुभिर्गुरुकृतप्रसादानुवर्तिभिरियमाज्ञा सम्यक्परि
पालनीयेति समाज्ञापना दूतकश्चात्र भोगवर्मगोमी संवत् ५०० १० ६
शुक्लदिवा पञ्चम्याम् ॥

Summary

The text of this record is almost identical with that of the Golmadhatole inscription dealt with above except that the beneficiaries of the charter were those residents referred to as *āsūrya-vidhvadyāgras*² in the village Khripun and that it was issued on the 5th day of the bright

fortnight of some month, which could not be read, in the same year.

Notes

1 The findspot of the inscription seems to be the *tole* (locality or quarter of the village) named Tulachhen in Bhaktapur (see n.1 under Golmadhitole inscription of Śivadēva dealt with above).

2 The phrase *Khṛipuṇ-grāmēā-sūryyā-vidhvadyāgrān-nivāsinaḥ* (as read by Regmi), has been translated by him as “Khṛipuṇ- grāma whose inhabitants were living since the Sun and moon appeared in the sky” (*Ibid.*, III, p.109).



No. 8

DHARMASTHALI INSCRIPTION OF SIVADEVA

Location	: Dharmasthali, ¹ Nepal.
Date	: [Samvat] 517 = 595 A.D.
Script	: Siddhamātrikā (Early Nāgarī)
Language	: Sanskrit
King	: Śivadēva
Dynasty	: Lichchhavi
Reference	: Regmi, D.R. <i>I.A.N.</i> , Vol. I, p.58, No. LVIII. Vol. II No. LVII (translation).

Text

स्वस्ति मानगृहात्प्रथितामलविपुलयशा निरुपमगुणगणो लिच्छविकुल
केतुर्भट्टारकमहाराजश्रीशिवदेवः कुशली दु . . . ग्रामनिवासिनः
प्रधानपुरसरान्ग्रामकुटुम्बिनः . . . परिप्रश्नपूर्वं समा
ज्ञापयति विदितम्भवतु भवतां यथानेन . . पनमितानेकक्षितिपतिशिरो
विभूषणमणिरुचा . . चरणयुगलेन सम्यक्प्रजापालनपरिश्रमोपार्जित
दिगन्तव्याप्तपराक्रमश्रीमहासामन्तांशुवर्मणा युष्मदनुग्रहाय . . .
कुथेरवृत्यधिकृतानामिह समुचितस्त्रिकरमात्रसाधनायैव प्रवेशो लेख्य

Inscription No. 8



Dharmasthali Inscription of Sivadeva

SANSKRIT EPIGRAPHS

दानपञ्चापराधादिनिमित्तन्वप्रवेशः इति प्रसादो वः कृतस्तदेवं
वेदिभिरस्मच्चरणोपजीविभिरन्यैर्वा न कैश्चिदयं प्रसादन्यथाकरणीयो
यस्त्वेतां आज्ञामुल्लङ्घ्यान्यथाकुर्यात्कारयेद्वा तमहमतितरान्न मर्षयि
ष्यामि येपि मदूर्ध्वम्भूभुजो भवितारस्तैरपि धर्मगुरुभिर्गुरुकृत
प्रसादानुवर्तिभिरियमाज्ञा सम्यक्प्रतिपालनीया दूतकश्चात्र विप्रवर्मगोमी
संवत् ५०० १० ७ प्रथमाषाढ शुक्ल दिवा द्वादश्याम् ॥

Summary

This charter was issued by *mahārāja śrī-Śivadēva*, [on the supplication] of *mahāsāmanta* Amśuvarmman,² for the benefit of the *kuṭumbins* as headed by their *pradhāna* of the village from Mānagriha³ ordering the restriction of the entry of the accredited (officials) with the *vr̥tti* of *kuthēra* into their village just for collecting the *strī-kara*,⁴ and barring their entry therein for *lēkhyādāna* (writing documents) and for adjudicating on the (commission of the five crimes).

The *dūtaka* was Vipravarmma-gōmī and the date, Śamvat 517, Pratham-āshāḍha Śukla *dvādaśī* day.⁵

Notes

1 Dharmasthali is stated to be a village on the way to Jitpur. The slab containing this inscription is stated to have a *chakra* flanked by a *śaṅkha* on either side (Regmi, *op. cit.*, I, p.58).

2 The eulogy of the achievements of Amśuvarmman as given here corresponds to the one given in earlier records; but significantly, the phrase "*samyak-prajāpālana-pariśram-ōpār-jjita-diganta-vyāpta-parākramō*" meaning "whose power and fame, earned by him by exerting himself for the good administration of the subjects" is added here. This seems to indicate that Śivadēva had entrusted the civil administration of the subjects in his kingdom to this *mahāsāmanta* Amśuvarmman by the year 517. This is a pointer to the further history of the relation as between Śivadēva and Amśuvarmman.

3 The name of the village has been lost due to the breakage of the proper top left-hand portion of the stone containing this inscription.

4 Whether this term should be read as *strīkara* or *stri kara* as Regmi has preferred to read it, note No.7 under Paṭan inscription, may be seen.

5 This reference to the first Āshāḍha in the date can help in verifying if the year 517 cited could be ascribed to the Śāka era, as done by Regmi (*op. cit.*, III, p.7). Regmi has pointed out that (among these inscriptions from Nepal) “wherever intercalated months have come to view, they are shown either in Pausa or Āshāḍha and in no other months” (*Ibid.*, pp.22-23) and that “intercalation of Pausa or Āshāḍha is unknown to inscriptions in India” (*Ibid.*, pp.22, 266-270). Hence unraveling the system of calculation of dates, as had been adopted in ancient Nepal is a scheme of research by itself.



No. 9

INSCRIPTION OF SIVADEVA

Location	: Changu, ¹ Nepal.
Date	: C. 595A.D. ²
Script	: Siddhamātrikā (Early Nāgarī)
Language	: Sanskrit
King	: Śivadēva
Dynasty	: Lichchhavi
Reference	: Regmi, D.R., <i>I.A.N.</i> , Vol.I, pp. 51-53, No. LIII.

Text

Metre: V.1-3; *Anuṣṭubh*.

स्वस्ति मानगृहात्प्रशस्तानेकगुणगणाधारो लिच्छविकुलकेतुर्भट्टारक
महाराजश्रीशिवदेवः कुशली गुड्दीमकग्रामनिवासिनः प्रधानपुरस्सरा
न्ग्रामकुटुम्बिनः कुशलपरिप्रश्नपूर्वं समाज्ञापयति विदितम्भवतु भवतां
यथानेन स्वयंशोमरीचिविस्ताराव्याप्ताशेषदिङ्मण्डलेन प्रणतसामन्त
शिरोमणिमयूखविक्षुरितचरणारविन्दद्युतिना श्रीसामन्तांशुवर्मणा विज्ञा
पितेन मयैतद्बहुमानाद्युष्मदनुकम्पया चानेनैव साकं समवाय्य पूर्वं एव
कृत्यवमान . . दाहतैर्यथाज्ञामनुतिष्ठद्विर्युष्मत्पूर्वकैराराधितैरस्मद्गुरुभिः
कृतसीमनिर्णयो योग्यं सर्वकोट्टमर्यादोपपन्नत्वादचाटभटाप्रवेश्यो
वसतये कृषिकर्मणे च कोट्टोतः प्रतिपादित आसीदस्योत्तरपूर्वतो
धस्तादक्षिणराजकुलपुण्ड्रराजकुलयोर्भूमिक्षेत्रैः परिवर्त्य प्रीतसनसा

मयापि पूर्वलब्धेन सहैकीकृत्य शिलापट्टकशासनमिदं वो दत्त
मङ्गारञ्च चक्रसरलकाष्ठमेवं च अन्यत्प्रसादश्च इदं प्रागाग्नि
क्षिप्तस्त्वदग्रेरस्ति . . . श्रीभोपरिखामोङ्खा . . . वागवत्या . . . त्य
. . . ग्राम . . . महानुद्य . . . परनद्याः पुरो युष्मद् . . . सैश्च कैश्चिद्
विक्रेयताश्चिलकं च कश्चिदप्यशेषमविक्रेयं यथा प्रतिषिद्धवस्तु
द्वयमज्ञानाद्धर्मदब्धिञ्चस्तु कृताङ्गाराञ्च लकाक्षेपोसौ भवद्भ्यो
मुच्येत स्ववनादाहृत्य . . . गृहनिवर्त . . . चत्वारिंशद् सरलकाष्ठं
विक्रीणानां वो वस्कराधिकृतैः . . . स्मद् गौत्रजा ये कोट्टादवहि
रन्यत्र निवसेयुस्तेषाङ्कार्यप्रयोजने स्वकोट्टा . . . वद्वारङ्कोट्ट
सीमा च ग्रामस्य पश्चिमतो दक्षिणतश्च दोलाशिखराटवीपर्यन्तश्च
तदुदल्मलकसेतुशान्तुन्तीदुल्लिखलागृहखिलभूमिवुर्द्ध्वादुल्नदीसङ्गम .
. . . श उत्तरतो मणिमतीम्पुरीनुसृत्य भारवी श्रमणस्थानस्य पूर्वतो . . .
. . . र . . . ष . . . पानीयस्स्रोतस्ततो रिष्णङ्कोसेतुम्प्रोजम्बुप्रोङ्नि
प्रङ्प्रोङ्प्रोबाङ्स्कमेण ततः पूर्वतमूलन्ततो नदी पूर्वतो विहङ्खो
स्रोतः पर्वतस्योपरि विहङ्मार्गदक्षिणेव पानीयपातस्ततो मार्गशिलां
सेतुसरलवृक्षप्लक्षमूलानि यथाक्रमन्तदेतत्सीमपरिक्षेप्तेस्मिन् कोट्टे न
कैश्चिदस्मत्पादप्रसादोपजीविभिरन्यैर्वा सूक्ष्मापि पीडा कार्याः
यस्त्विमामाज्ञां विलङ्घ्यान्यथा कुर्यात्कारयेद्वा तमहं न मर्षयिष्यामि
येपि मदूर्ध्वं भूभुजो भविस्तारस्तैरपि धर्मगुरुभिर्गुरुकृतप्रसा
दानुवर्त्ति भिरियमाज्ञा सम्यक्प्रतिपालनीया यत्कारणं-

बहुभिर्वसुधा दत्ता राजभिस्सगरादिभिः ।

यस्य यस्य यदा भूमितस्य तस्य तदा फलम् ॥ १ ॥

षष्ठिर्वर्षसहस्राणि स्वर्गे मोदति भूमिदः ।

आक्षेप्ता चानुमन्ता च तावन्ति नरके वसेत् ॥ २ ॥

स्वदत्ताम् परदत्ताम् वा यो हरेत वसुन्धराम् ।

स विष्टायां क्रिमिर्भूत्वा पितृभिः सह पच्यते ॥ ३ ॥

सम्बत् . . . वार्त इति ।

Translation

Well-being ! From Mānagriha, *Bhaṭṭāraka mahārāja* śrī-Śivadeva, a reservoir of many commendable qualities, the banner of Lichchhavi-kula, is well and orders after due enquiries of their welfare, the village *kuṭumbis*, the leading citizens, resident in the village Gūṇḍimaka (as follows) : May it be known to you :

By this Amśuvarmmā; the eminent feudatory, the radiance of whose fame has spread upto the end of the quarters, whose lotus-like feet are resplendent being washed by the glittering rays of the gems adorning the heads of the feudatories subdued by him, having supplicated, due to my great regard for him and further due to my compassion for you, in association with him, this order is issued confirming and revalidating the privileges granted to you by our elder-predecessors and as were being enjoyed by your own predecessors, within the boundaries (of your village) marked and fortified and freed it from the entry of *chāṭas* and *bhaṭas* thus enabling you to reside therein and carry on agriculture (without interference) and further adding (to your village) the royal (*rājakula*) land to the east, lower down and to the south (of your village) which has been exchanged from *rājakula* and *punḍri*³, this charter is being given to you.

[Then follow some details about what the *kuṭumbis* of the village Gūṇḍimaka were entitled to do. Charcoal (*aṅgāram*) wood firewood or lumber, *chilakam* (pot-herb or clothes or weapons) are mentioned in this connection. Prohibition of sale of some articles is also mentioned. The boundaries of the fort (*kōṭṭa*) are also given but because of their local significance, the details are not clear. After giving the details of the grant, this charter also repeats the assurance given by the king that he would not tolerate any of his subordinates or officials who contravened the order as detailed, the appeal to future rulers to honour the grant

and allow the privileges of the grantees and their progeny to continue the effect and three of the usual verses in this regard without stating their authorship. The continuation of the record containing the date etc. is stated to be much damaged.]⁴

Notes

1 Regmi states that this inscription is on a slab of stone in front of the western gate of the temple of Chaṅgu Nārāyaṇa near the victory pillar of Mānadēva and behind the image of Garuḍa. From Vol. III of his publication (p.193) it is learnt that Chaṅgu is a place in Nepal.

2 The portion of the inscription at the end containing the date is stated to be damaged. The above approximate date is given for historical reasons.

3 *Rājakula* is stated to have referred to the royal palace. Pundri or Pundra was the name of a mythical city between the Himavat and Himakūṭa mountains (*Ins. of Anc. Nepal*, III, p.254). The text here is not very clear. It seems possible that the *kōṭṭa* of Guṇḍimaka was favoured with additional land from the royal holdings.

4 The text of the charter which details the privileges extended to the *kuṭumbis* of Guṇḍimaka is full of words of local significance, including what Regmi reads as names of rivers, which he was better equipped to interpret and identify which he has not done. His translation of this inscription is appended. Generally it appears that these *kuṭumbis* were entitled to some forest products, firewood, charcoal, herbs etc. to a limited extent, which they could utilize for themselves or sell.



No. 10

BUDHANILAKANTHA INSCRIPTION

Location	: Kathmandu, ¹ Nepal.
Date	: [Śaka?] 517 = 596 A.D.
Script	: Siddhamātrikā (Early Nāgarī)
Language	: Sanskrit
King	: Śivadēva
Dynasty	: Lichchhavi
Reference	: Regmi, D.R. <i>I.A.N.</i> , Vol.1, pp.59-60, No. LIX.

Text

ॐ स्वस्ति मानगृहाच्छ्रुतनयविनयगाम्भीर्यधैर्यवीर्याद्यशेषसद्गुणगणा
धारो लिच्छविकुलकेतुर्भट्टारकमहाराजश्रीशिवदेवः कुशली आङ्गलाव
कसपितानरसिंहोभयपाञ्चालीनिवासिनो यथाप्रधानाङ्गग्रामकुटुम्बिनः
कुशलमाभाष्य समाज्ञापयति विदितम्भवतु भवतां यथानेन पृथुसमर
सम्पातनिर्जयाधिगतशौर्यप्रतापोपहतसकलशत्रुपक्षप्रभावेन सम्यक्प्रजा
पालनपरिश्रमोपार्जितशुभ्रयशोभिव्याप्तदिङ्मण्डलेन श्रीमहासामन्तांशु
वर्मणा युष्मद्धितविधानाय विज्ञापितेन मयैतद्गौरवाद्युष्मदनुकम्पया च
कूथेर्वृत्याधिकृतानाम् समुचितस्त्रीकरमात्रसाधनायैव प्रवेशो लेख्यदान
पञ्चापराधादिनिमित्तस्त्वप्रवेश इति प्रसादो वः कृतस्तदेवं वेदिभिरस्म
च्चरणतलोपजीविभिरन्यैर्वा न कैश्चिदयम्प्रसादन्यथा करणीयो
यस्त्वेतामाज्ञां विलङ्घ्यान्यथाकुर्यात्कारयेद्वा तमहमतितरान्न मर्षयिष्यामि
भाविभिरपि भूपतिभिर्धर्मगुरुभिर्गुरुकृतप्रसादानुवर्तिभिरियमाज्ञा सम्य
क्प्रतिपालनीया दूतकश्चात्र विप्रवर्मगोमी संवत् ५०० २० ७
प्रथमाषाढ शुक्ल द्वादश्याम् ॥

Summary

This is another record where Śivadēva,² on being supplicated by *mahāsāmanta* Amśuvarmman³ (in whose eulogy, in addition to his achievements as detailed in the

earlier records, as in the Dharmasthali inscription dealt with above, his acumen in administering the subjects is added) granted the same privilege of the restriction of the entry of the *kūthēra* officials into their village only for realizing the proper *strī-kara*,⁴ and not for *lēkhyādāna* and for (adjudicating) on (the commission of) the five crimes, to the *kuṭumbins*, headed by their elders, resident in the two *pāñchālīs*⁵ of Ānlāvaka and Sapitā-Narasimha,⁶

The *dūtaka* and the date⁷ the same as in the Dharmasthali inscription dealt with above.

Notes

1 This inscription is stated to be on a stone-slab set up "near the gate of the walled tank of Śeṣhaśāyī-Vishṇu called Būdhānilakanṭha near the foot of the Śivapuri hill, four miles due north of Kaṭhmanḍu" (Regmi D.R., *I.A.N.*, I, p.59). As per Bhagavanlal Indraji and Buhler, G.(*IA*, IX, p.168 and n.18) the inscription is "on a broken slab of hard sandstone fixed in a wall near a bell at Budhanīlakanṭha near the Śivapuri hill, five miles north of Kaṭhmanḍu" "Nīlakanṭha" or "Blue-necked" is one of the attributes/names of God Śiva (the allusion is to God Śiva ingesting and holding in his neck the poison known as *hālāhala* that came out of the milky ocean when it was churned by the celestials and non-celestials to secure nectar. *Nīlakanṭha* is also the name of the peacock as it has a blue-neck). It is probable that the tank was originally associated with God Nīlakanṭha-Śiva though, it is now associated with Śeṣhaśāyī-Vishṇu. The prefix "Būdhā" in the name is not clearly explained. Though Regmi (*op. cit.*, p.59) spelt the word as *budhā* meaning 'old'. Bhagavanlal Indraji and Buhler (*IA*, IX, p.168) spelt the word as *budda* (drowned) and in a footnote (No.18 on the same page) indicated that Buddha Nīlkanṭh, a small tank about forty feet square contains in its middle an image of Vishṇu reclining on the waters, which, however, appearing to have been fashioned during a later period, seems to have replaced "a *liṅgam*." originally placed there. The Śaivaite orientation of that complex is indicated by several monuments therein and in its neighbourhood (also see Regmi, *op.cit.*, No.VI, where it is stated that, a *Śivaliṅga* containing an inscription of Mānadēva, is found "placed little more than a furlong from the shrine of Budhanīlakanṭha."

2 In comparison with his earlier records, in the present record the excellent qualities and attainments of Śivadēva are more elaborately given. He is stated to have been a repository of learning, (expert in) state craft, grand in demeanour, courageous, valiant etc.

3 Just as in the Dharmasthali inscription of Śivadēva dealt with above, here in the eulogy of Amśuvarmman, there is this addition that his pure fame, earned by him by concentrating on ably administering the subjects, had spread upto the end of the quarters.

4 That Regmi's emendation of the phrase, *samuchita-strī kara* as found in the text of the inscription to *samuchitas-trikara* (*op. cit.*, p.60 n.4) may not be correct, has been pointed out in n.7 under Patan inscription).

5 Pāñchālī can be understood to have been a local administrative body of the village composed of five members (*pāñchāyat*). But here, in this inscription this word is used in the place of *grāma* or village (i.e.) a unit of habitation. Hence it would appear, that such habitation units which had five member-bodies in charge of local administration were themselves referred to as *pāñchālīs* (see below n.6)

6 The relevant text as given by Regmi (*op.cit.*, I) runs as follows: *Āṇlāvaka sapitā-Narasimh-ōbhaya- pāñchālī-nivāsinō*. From this it is clear that the phrase *Āṇlāvaka-sapitā-Narasimha*, referred to two *pāñchālīs*. In his translation (*op cit.*,II) he has made out that the two *pāñchālīs* were Āṅglavakasapitā and Narasimha and equated the *pāñchālīs* with villages. Of them, the latter is an epithet of God Viṣṇu applied to Him commemorating his assumption of the half-lion, half-man (Narasimha) form to rescue His devotee Prahlāda from the tormentation of his father, Hiranyakaśipu. It is possible that there was a temple of Narasimha in the vicinity of the inscription dealt with here and the *pāñchālī* was the committee of five members formed to look after the administration of that temple and its properties including the lands belonging to the temple. However *Āṇlāvaka-sapitā* is not similarly identifiable (cf. Regmi, *op. cit.*, II, p.35, *Ibid.*, III, pp. 110, 256-57).

7 See n.5 under Dharmasthālī Inscription dealt with above.



No. 11

SATUNGAL INSCRIPTION OF SIVADEVA

Location	: Satuṅgal (Near Balambu), ¹ Nepal.
Date	: [Śaka] 519 = 597-98 A.D.
Script	: Siddhamātrikā (Early Nāgarī)
Language	: Sanskrit
King	: Śivadēva
Dynasty	: Lichchhavi
Reference	: Regmi, D.R. <i>I.A.N.</i> , Vol. I, pp.60-61, No. LX.

Text

ॐ स्वस्ति मानगृहान्निरतिशयगुणसमुदयोद्भासितयशा बप्पपादानु
ध्यातो लिच्छविकुलकेतुर्भट्टारकमहाराजश्रीशिवदेवः कुशली कादुङ्
ग्रामनिवासिनः प्रधानपुरस्सरान्ग्रामकुटुम्बिनः कुशलमाभाष्य समाज्ञा
पयति विदितम्भवतु भवतां यथानेन शरदघनशशाङ्कमुखेन शत्रुसं
ख्याप्रमितबलपराक्रमेण श्रीमहासामन्तांशुवर्मणा विज्ञापितेन सता
मयैतद्वैरवाद्युष्मदनुकम्पया च शिलापट्टकशासनेभिलिख्य प्रसादोयं
वः कृतो युष्मद्ग्रामनिवासिनामितः काष्ठघासपत्राहरणाय सर्वत्र पर्वत
वनभूमिं गच्छतान्तदा दायागच्छताञ्चाध्वनि फेरङ्कोट्ट निवासिभिर
न्यैश्च न कैश्चिद्वात्रकट्टारक कुठारकाष्ठाद्याक्षेपो विधारणा वा कार्या
यस्त्वेत्वामाज्ञामविगणय्यान्यथा कुर्यात्कारयेद्वा स नियतन्नृपाज्ञातिक्रम
नियमनमवाप्स्यति भविष्यद्भिरपि भूपतिभिर्द्धर्मगुरुभिर्गुरुकृतप्रसादा
नुवर्तिभिः अयम्प्रसादोनुपालनीय इति समाज्ञापना दूतकश्चात्र वार्तपुत्र
गुणचन्द्रः संवत् ५०० १० ९ प्रथमपौष शुक्ल दिवा द्वादश्याम् ॥

Translation

Om! Well being! From Mānagriha. *Bhaṭṭāarakamahā
rāja śrī-Śivadēva*, the banner of the Lichchhavi dynasty ,
whose fame rests on his being endowed with wonderful
great qualities and who meditates on the feet of *bappa*
(father?) is well and commands the *kutumbins* as spear-
headed by the elders resident in the village Kādum,² after
due enquiry of their welfare, thus:

May it be known to you that on being supplicated by śrī-*mahāsāmanta* Amśuvarmmā who has a bright and clear face like that of the moon of the *śarad* (season), unsullied by clouds, whose valour and strength has swelled on (his annihilating countless enemies in battles), out of deference to him and out of my compassion for you, this (the following) favour is extended to you.

While the residents of your village, go to any forest region for the procurement of wood, grass and leaves and while they are returning after the collection of these, their implements, sickles and axes and the wood (as collected by them) should not be seized and confiscated by the residents of Phērankōṭṭa or any others.³ If any one transgresses this order or causes it to be transgressed, he will be dealt with under the rules pertaining to the contravention of the king's orders. By the future rulers of this region also this benefaction must be honoured in view of its having been made by an earlier king as they are expected to be observers of *dharma* (propriety) and as such to be those who have due respect for the orders of their elders/ predecessors. This is the order.

The *dūtaka* here is Guṇachandra, son of Vārṭta.⁴

Samvat 519, prathama-Pausha Śukla 12th day.

Notes

1 Satungal is stated to be a village about five miles west of Kathmandu (*Ins. of Anc. Nepal*, III, p.110).

2-3 These villages figuring in the inscription have not been identified. *Koṭṭa* was probably a fortified place; (*kōṭṭa*), the inhabitants of which seem to have had the authority to keep a watch over the procurement of wood etc. from the forests adjoining this place, and to confiscate any unauthorised collection.

4 See Bhimsena Temple (Paṭan) inscription (Regmi, *op. cit.*, No.LIV). Herein one Rāmaśīla-vārṭta functioned as the *dūtaka*. Here *vārṭta* is seen to have been a surname but in the present record the same term is the proper name of a person.

No. 12

TOKHA INSCRIPTION

Location	: Tokha, ¹ Nepal.
Date	: [Śaka] 519 = 597-98 A.D.
Script	: Siddhamātrikā (Early Nāgarī)
Language	: Sanskrit
King	:
Dynasty	:
Reference	: Regmi, D.R. <i>I.A.N.</i> , Vol. I, pp.61-62, No. LXI.

Text

. त्ययथे परमभोगपरापर गुल्मदक्षिण पश्चिमेन . .
संगमस्ततस्तमेवतिलमकम् नुसारेण . . सेतु . . इग . . परि . स्
ततो मार्गमनुसृत्य . . शालवृक्षस्तस्य चाधस्तिलमक तदेव
[मनु]सृत्य वासे तस्मादुत्तर . . रे उदक्पानीयपात्रस्त स्मादुत्तर
. . पञ्चकश्च ततो दक्षिणानुसारतो . . तो तस्येव नासिकाम् अनुसृ
त्यरिन् . . स्य दक्षिणतो ज्ञाति खृन्नदी तस्या . . स्तदेव . . परिक्षिप्त
. . न कैश्चिदस्मत्पादप्रसादो पजीविभिरन्यैर्वा सूक्ष्मापि पीडा कार्या
यस्त्वेतामाज्ञां विलङ्घ्यान्यथा कुर्यात् कारयेद्वा तमहं न मर्षयिष्यामि
येपि मदूर्ध्वम्भूभुजो भवितार स्तैरपि धर्मगुरुभिर्गुरुकृतप्रसादानुवर्ति
भिरियमाज्ञा सम्यक्प्रतिपालनीया . . श्रूयते भूपालैर्बहुभि ण्ड
. . तविक्रमार्जितधनैदान सत्तोयावलीयं खला ये तदा
तस्य फलम् दत्तम् . . प्राज्ञा . प्यानानि . रे . इ . दाता . . चान्यग्र
जति नरके दत्तामुपाहरन् . . नन्त . . घ्नन्न कर्तव्यम्भू . . दत्तामुप
हरन् . . दूतकश्चात्र विप्रवर्म गोमी संवत् ५०० १० ९ शुक्ल दिवा
दशम्याम् .

Summary

This inscription is very much eroded. The interest in this record is due to the occurrence of the words, *gulma*

(bush), (1.8); *saṁgama* (confluence) (1.9), *tilamakam* (channel?) (1.9, 12) *mārgga* (pathway) (1.11) . . . *śāla vriksha* (the *sāla* tree?) (1.12), *udak-pānīya-pātra* (northward flowing drinking water channel) (1.14); *pañchaka* (a bunch of five) (1.15); *nāsikā* (nose) (1.16); *Jnātikhrin-nadī* (the river *Ñātikhrin*) (1.17) - all of which seem to have been geographical features on the boundaries of a village, the name and other details of which however have been lost in the portion of the inscription which has been obliterated and rendered illegible.

The *dūtaka* for the charter is *Vipravarmma-gōmī* and the date is *Sarivāt* 519 śukla tenth day of a month, the name of which has been rendered unreadable in the inscription.

Notes

1 The village Tokha is stated to be about 6 miles north west of Kathmandu. (Regmi, D.R. *op. cit.*, p.61).



No. 13

DHARAMPUR INSCRIPTION

Location	: Dharampur, ¹ Nepal.
Date	: Samvat 520 = 598 A.D. ²
Script	: Siddhamātrikā (Early Nāgarī)
Language	: Sanskrit
King	: [Śivadēva?]
Dynasty	: [Lichchhavi]
Reference	: Regmi, D.R. <i>I.A.N.</i> , Vol. I, pp.63-64, No. LXII.

Text

. प्रसाद
. निवसितः प्रधानपुरस्सरान् ग्रामकुटुम्बिनः कुशलप्रश्न
पूर्वं समाज्ञापयति विदितं भवतु भवतां यथायङ्ग्रामः पूर्वराजकृत
प्रसदानुगृहीत . . . चाटभटाप्रवेश्यः सर्वकोट्टमर्यादोपपन्न . .
. . सी सि
. तेभ्यश्च मल्लकर . . समुचितताम्रपणचतुष्टया
दूर्ध्वन्नग्राह्यमिति प्रसादद्वयं समधिकं दत्तं तदेवम्वेदिभिर्न कैश्चिदिदम
प्रमाणङ्कार्यं येष्यस्मदूर्ध्वं भूभुजो भवितारस्तैरपि धर्मगुरुभिर्गुरुकृत
प्रसादानुरोधिभिरेव भाव्यमिति समाज्ञापना दूतकश्चात्र वार्तभोगचन्द्रः
संवत् ५०० २० माघ शुक्ल द्वादश्याम् ॥

Summary

The main interest in this inscription of which the upper part is eroded and is rendered illegible thus obscuring the name of the king is,

(1) Amśuvarmman had not been brought into the picture.

(2) That this record had the purpose of confirming what had been granted by earlier rulers to the village concerned(a) exemption from the entry of *chāṭas* and

*bhaṭas*³; (b) all privileges due to a fortified place (*kōṭṭa*); (c) and two favours of which one was the restriction of the tax on small deer (*malla*)³ to four copper *paṇas* (the details about the second favour has been obscured in the eroded portion).

It is dated Saṃvat 520 Māgha, śukla 12

The *dūtaka* was *vārtta* Bhōgacandra

Notes

1 The inscription is stated to be on a slab of stone set up near a small temple in the village of Dharampur, situated beside the main road to Budhanīlakaṇṭha (Regmi, D.R., *op. cit.*, I, p.63, III, p.111).

2 The reading of the numeral figures representing the year and the identification of the era to which it belonged are not beyond doubt.

3 The interpretation of the word, *malla-kara* as a tax on small deer is rendered possible when it is seen that there were taxes on fish-loads entering and being sold in a market-town.



No. 14

KHOPASI INSCRIPTION

Location	: Khōpāsī, ¹ Nepal.
Date	: Saṃvat 520 = 598 A.D.
Script	: Siddhamātrikā (Early Nāgarī)
Language	: Sanskrit
King	: Śivadēva
Dynasty	: Lichchhavi
Reference	: Regmi, D.R., <i>I.A.N.</i> , Vol. I, pp. 64-65, No. LXIII.

Text

स्वस्ति मानगृहादपरिमितगुणसम्पदलिच्छविकुलानन्दकरो भट्टारक
महाराजश्रीशिवदेवः कुशली कुर्पासीग्रामनिवासिनः प्रधानपुरस्सर
कुटुम्बिनः कुशलमभिधाय समाज्ञापयति विदितमस्तु वो यथानेन

मणिमयूखालोकध्वस्ताज्ञानंतिमिरेण भगवद्भवपादपङ्कजप्रणामानुष्ठान
तात्पर्यो यात्ता यतिहितश्रेयसा स्वभुजयुगबलोत्खाताखिलवैरिवर्गेण
श्रीमहासामन्तांशुवर्मणा मां विज्ञाप्य मदनुज्ञातेन सता युष्माकं सर्वा
धिकरणप्रवेशेन प्रसादः कृतः समुपस्थितविचारणीयकार्येषु स्वतल
स्वामिनैव यूयं विचारणीयाः सर्वकार्येषु चैकमेव वो द्वारद्वारोद्घाटन
कैलासकूटयात्रा योश्च भवद्भिः प्रत्येकं पञ्चाशज्जातिशुक्लमृत्तिका
देयाश्चिरस्थितये चास्य प्रासदस्य शिलापट्टकेन प्रसादः कृतस्तदेवं
वेदिभिरस्मत्पादप्रसादोपजीविभिरन्यैर्वा नायं प्रसादोन्यथाकरणीयो
यत्वेतामाज्ञामुक्तम्यान्यथाकुर्यात्कारयेद्वा तमहं मर्यादाभङ्गकारिणम
तितरान्न मर्षयिष्यामि भाविभिरपि भूपतिभिर्द्धर्मगुरुभिर्गुरुकृतप्रसादानु
वर्तिभिरियमाज्ञा सम्यगनुपालनीयेति समाज्ञापना ॥ दूतकश्चात्र देशवर्म
गोमी संवत् ५०० २० चैत्र कृष्णपक्षे तिथौ पञ्चम्याम् ॥

Translation

Well-being! From Mānagriha *Bhaṭṭāraka-mahārāja śrī-*
Śivadēva, whose wealth consists of unlimited (good)
qualities, who has gladdened the family of Lichchhavis, is
well and after enquiring of their welfare orders the *kuṭu-*
mbins of the village, Kurppāsī² as represented by their
elders: May it be known to you whereas śrī-*mahāsamanta-*
Amśuvarmman, who has dispelled the darkness of
ignorance by shedding the light as emitted by the cluster
of rays from the jewels that are his (excellent) qualities,
who is absorbed in worshipping and prostrating at the
lotus-feet of the worshipful Bhava (God Śiva),³ who is
famous for doing good to those who approach (him), who
has uprooted the whole host of enemies by (the might of)
his pair of arms, having supplicated to me and in
consequence, having been permitted by me, has granted
this favour to you after barring the entry of all (kinds of)
officials (into your village); in all matters that come up for
deliberation and decision in your case (in your village),
you will get it examined and decided by the heads of your
village. Again with regard to all matters you have only

one course (as stated above) to adopt. In respect of the setting up of the door and for the journey to Kailāsakūṭa,⁴ in each case, fifty *jāti* (measures or varieties?) of white mud⁵ will be given by you. So that this order may be effective for a long time, this has been inscribed on a slab of stone. [Then there is the usual cautioning against transgression of this order by anyone and appeal to the future rulers of this area to honour this order.]

The *dūtaka* here is Dēśavarmma-gōmī

Samvat 520, Chaitra, dark fortnight, fifth day.

Notes

1 This inscription is stated to be on a "slab of stone standing on a thoroughfare in a place called Khōpāsī, which lies in the south-east outside the Nepal valley about 4 miles to the south-east of Bhatgaon" (Regmi, D.R., *op. cit.*, I, p.64).

2 This name of the village Kurppāsī of the ancient times has come down the ages with only a slight change. It is obviously the find spot of the record, Khōpāsī

3 Arṇsuvarmman has been given these attributes, apparently to highlight his inclination towards God Śiva. It may be seen that in later inscriptions recording orders issued by him, he is stated to have been one who had been blessed and favoured by Paśupati- bhāṭṭāraka

4 Information is not available as to whether the Kailāsa mentioned here referred to Mt. Kailāsa in the Himalayas, which is believed to be the abode of God Śiva and if the village Kurppāsī was in a strategic position of control on this route of pilgrimage to that mountain. Regmi could not throw light on this point. (cf. *op. cit.*, III, p.111).

5 The phrase, *pratyēkam pañchāsājāti-śukla-mrittikā-dēyā* is quite intriguing. Its explanation can be possible only on a deep study of the institutions and practices during the concerned period in Nepal. *Prime facie*, it can be taken to indicate that white mud was a valued product of the area, to be demanded as a tribute by the ruler. *Jāti* might have been a unit of measurement in the region in the ancient period. That the ruler demanded this amount from the village indicates that it was a percentage from the collection made by the village authorities on the occasion of the two events mentioned. (cf. *Ibid.*) It can be pointed out that when Arṇsuvarmman assumed regal power and issued charters in his own name, he is stated to have been stationed in the palace (*bhavana*) called Kailāsakūṭa.

No. 15

BHWANGINANITOL (PATAN) INSCRIPTION

Location	: Lane of Bhwanginanitol (Patan), Nepal,
Date	: C.600
Script	: Siddhamātrikā (Early Nāgarī)
Language	: Sanskrit
King	: . . .
Dynasty	: . . .
Reference	: Regmi, D.R., <i>I.A.N.</i> , Vol. I, p.160, No.CLIH

Text

Metre: V.1, *Anustubh*.

पौनपान्या भिक्षुणी सद्योभोगदया स्वयम् ।
दत्ता एषा शिलाद्रोणी सत्त्वानां हितहेतवे ॥ १ ॥

Translation

For the benefit of giving two meals to water in the
stone conduit has been given by female monks from
Paunapānya. .



No. 16

STONE RESERVOIR AT PATAN

Location	: Pātan, Kathmandu.
Date	: C.600
Script	: Siddhamātrikā (Early Nāgarī)
Language	: Sanskrit
King	: . . .
Dynasty	: . . .
Reference	: Regmi, D.R., <i>I.A.N.</i> , Vol. I, p.160, No.CLIV.

Text

Metre: V.1; *Anustubh*.

पौनपान्यां भिक्षुणी सद्यो भोगदेव्या स्वयम् ।

दत्ता एषां शिला द्रोणि सत्त्वानां हित हेतवे ॥ १ ॥

For the benefit of giving conduits to female monks by
Bhōgadēvī from Paunapānyā.



No. 17

INSCRIPTION OF TANABAHA

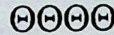
Location	: Makhantol, (Kathmandu)
Date	: C.600
Script	: Siddhamātrikā (Early Nāgarī)
Language	: Sanskrit
King	: Mānadēva
Dynasty	: Sahottaratantra
Reference	: Regmi, D.R, <i>I.A.N.</i> , Vol. I, p.160, No.CLV.

Text

. . . आषाढ कृष्ण सप्तम्याम् . . . [महाराजाधि]राज परमेश्वर
श्रीमानदेवराज्ये । यत परम्यनिहिजित यथामयं संग्राम शत्रो
सुखमोचनाय च जगतात्मनः चरणराज्ञ . . . पुण्यस्वस्मृति
कृत्यये . . .

Translation

In the kingship, Mahārājādhirāja Paramēśvara, Sri
Mānadēva. After having acquired happiness against
enemy in the world, having given the memorial. . .



No. 18

DHAPASI INSCRIPTION OF SIVADEVA

Location	: Dhāpāsi, ¹ Nepal
Date	: [Śaka] 526= 604A.D.
Script	: Siddhamātrikā (Early Nāgarī)
Language	: Sanskrit
King	: Śivadēva
Dynasty	: Lichchhavi
Reference	: Regmi, D.R., <i>I.A.N.</i> , Vol .1, pp.65-66, No.LXIV.

Text

स्वस्ति॥ मानगृहादखण्डमण्डलेन्दुकिरणावदातयशोवितानस्थगिताखिल
दिङ्मण्डलो लिच्छविकुलकेतुर्भट्टारकमहाराजश्रीशिवदेवः कुशली
प्रणालीदिमकग्रामनिवासिनः प्रधानपुरस्सरान्कुटुम्बिनः कुशलमाभाष्य
समाज्ञापयति विदितं भवतु भवतां यथानेन पृथुसमरसम्पातनिर्जया
धिगत पराक्रमोपनमितान्यक्षितिपतिशिरोमणिप्रभाभासितचरणारविन्द
युगलेनाशेषसामन्तावगाहनिकृत . . न्दक्षुषा श्रीमहासामन्तांशुवर्मणा
मां विज्ञाप्य मदनुज्ञातेन सता कुथेलिङ्गवल्पञ्चापराधमात्रप्रवेशेन वः
प्रसादः कृतः समुचितत्रिकरमात्रसाधनाय तु तदधिकृतैः प्रवेष्टव्य मेव
चिरस्थितये चास्य शिलापट्टकशासनमिदन्दतं तदेवं वेदिभिरस्म
त्पादप्रसादोपजीविभिरन्यैर्वा न कैश्चिदिदमप्रमाणङ्कार्यं यस्त्वेतामाज्ञां
विल्लङ्घ्यान्यथाकुर्यात्कारयेद्वा तमहमन्यायकारिणन्न मर्षयिष्यामि
भाविभिरपि भूपतिभिर्द्धर्मगुरुकृतप्रसादानुवर्तिभिरियमाज्ञा सम्यक्प्रति
पालनीयेति समाज्ञापना दूतकश्चात्र लच्छागोमी संवत् ५०० २० ६
वैशाखशुक्ल दिवा पञ्चम्याम् ॥

Translation

Well being! From Mānagriha. *Bhāṭṭāraka Mahārāja*-
śrī-Śivadēva, whose fame as pure and white like the rays
of the unbroken full orb of the moon is spread as a canopy
(over the earth) upto the end of the quarters, the banner of

the dynasty of the Lichchhavis and who is well, and orders after enquiring of their welfare, the leading citizens and the (land-holding) householders (*kuṭumbīnaḥ*) resident in the village Praṇālī-dimaka³ -Let it be known to you :

By śrī-Arṇśuvarmman, the *mahāsāmanta* (the great feudatory), whose pair of lotus-like feet are shining from the rays of the gems adorning the heads of the other rulers, subdued by his valour exhibited while achieving victory (over them) in great battles, whose eye kept the *sāmantas* under surveillance by fathoming their intentions and thus keeping them under check, after supplicating to me and with my permission, by that good man, you have been favoured (by the following order) that *kuthēr-līṇval*⁴ will get entry (into your village) only in the context of the five (types of) crimes⁵ and that those authorised in this regard, will get entry (into your village) only to collect the proper three taxes.⁶

So that (this order) may have a long-standing effect, this order has been inscribed on stone. (Now) after getting to know this order, it should not be nullified by those that live under my favour or by others. If any of them contravenes this order or allow it to be contravened, such perpetrators of those illegal acts will not be pardoned by me. By the future rulers also, who duly honour the orders passed by their predecessors, this must be protected. This is my order. Here the *dūtaka* is Lachchhā-gōmī.⁷ Saṁvat 526 Vaiśākha śukla fifth day.

Notes

1 Dhāpāsi is stated to be "a village on the western extension of the raised level of Bansbari, a suburb of the capital in the northern sector", "about two miles north-west of the town of Kathmandu" (*I.A. N.*, I, p.65).

2 The reading of the date as 500 20 6 and its attribution to the Śaka era as done by Regmi, is not beyond doubt. The chart of numerals as

used in Ancient Nepal as given by G.H.Ojha makes it possible that what Regmi has read as 500 could as well be read as 300 (The facsimile of the inscription as given by Regmi in Vol. III of his work is very vague and unreadable but there are other cases where the symbol read by Regmi as 500 is clear enough) in which case the year has to be referred to the Gupta era.

3 Only Regmi had the facility to identify the village Praṇālidimaka but he has not given attention to this.

4 *Kuthēr* or *kuthēra* and *Liṇval* are stated to have signified "offices of State" (Regmi, *I.A.N.*, III, p.68). From the context of the occurrence of these words, one has to infer that the terms were applied to judicial officers in ancient Nepal.

5 The five crimes attracting the attention of the *Kuthēr* and *Liṇval* are conjectured to have been: 1. *brahma-hatyā* (killing of a brahmin), 2. *surāpānam* (drinking of liquor), 3, 4. *brāhmaṇa-suvarṇa-haraṇam* (stealing Brahmin and gold); 5. *gurudāra-gamanam* (adultery with the teacher's wife) (*Ibid.*, pp.80-81).

6 Regmi has suggested that the three taxes were: 1) tax on land, 2) tax on goods of consumption, and 3) tax in general applying to commodities (*Ibid.*, pp.114-115).

7 Gōmī is stated to have been a title of respectability (*Ibid.*, pp.73, 117-18).

8 It is not understood why Regmi in his translation of the inscription stated that the date was 526, Vaiśākha śukla 10.



No. 19

LELE (STELE) INSCRIPTION

Location	: Lele ¹ Patan District, Nepal.
Date	: [Śaka?] Saṃavat 526 = 604 A.D. ²
Script	: Siddhamātrikā (Early Nāgarī)
Language	: Sanskrit
King	: Śivadēva
Dynasty	: Lichchhavi
Reference	: Regmi, D.R., <i>I.A.N.</i> , Vol. I, pp.66-67, No. LXV.

Text

स्वस्ति मानगृहादपरिमितगुणसमुदयोद्भासितयशा बप्पपादानुध्यातो
लिच्छविकुलकेतुर्भट्टारकमहाराजश्रीशिवदेवः कुशली लेम्बटीद्रङ्ग
निवासिनः प्रधानपुरस्सरान्कुटुम्बिनः कुशलप्रश्नपूर्वं समाज्ञापयति
विदितम्भवतु भवतां यथैतस्यां युष्मद्ग्रामसीमाभ्यन्तरभूमौ पूर्वराजभि
रन्यैश्च साधुभिः श्रेयोभिवृद्धये क्षेत्राण्यतिसृष्टकान्यासंस्तेषामेव कैश्चि
दप्यनाक्षेपाय चिरस्थितिनिमित्तमनुपगतपुण्यसन्तानोपचीयमानविशद
कीर्तिमालामोदितदिगन्तरः श्रीमहासामन्तांशुवर्मास्मदनुमोदनया
शिलापट्टशासनमिदन्दत्तवान् क्षेत्रपरिमाणं सिंहमण्डपे भगवद्वासुदेव
ब्राह्मणगौष्ठिकानाम्ना २० आरोग्यशालायाः मा २०० माध्यवशालायाः
मा ७५ प्रदीपगौष्ठिकानाम्ना ६० पश्चिमशालायाः मा ६० पानीयगौष्ठि
कानां मा ४० विश्वेश्वरस्य मा १० ब्राह्मणगौष्ठिकानाम्ना १० प्रदीप
गौष्ठिकानाम्ना १० पौलम्पानीयगौष्ठिकानाम्ना १० मल्लयुद्धगौष्ठिका
नाम्ना ६८ धूपगौष्ठिकानाम्ना २ इन्द्रगौष्ठिकानाम्ना ४ उत्तरशालायाः
मा १२ वादित्रगौष्ठिकानाम्ना १० . . . रस्य मा ४० प्रदीप गौष्ठिका
नाम्ना ८ अर्चागौष्ठिकानाम् मा २ ध्वजगौष्ठिकानाम्ना १७ . . प्र .
. गौष्ठिकानाम्ना २० प्रणालीगौष्ठिकानाम्ना ८ ब्राह्मणसानाथ्य गौष्ठिका
नाम्ना १० हिद्विमशालाया मा . . प्रदीपगौष्ठिकानाम्ना प्रवहणगौष्ठि
कानाम्ना २० उत्तरशालायाः मा २० . . ध्वजगौष्ठिकानाम्ना ११ भूयो

ध्वजगौष्ठिकानाम्ना १० मल्लयुद्ध गौष्ठिकानाम्ना ३ अर्चानीयगौष्ठिका
नाम्ना ४ इन्द्रगौष्ठिकानाम्ना ६ पूर्वशालायाः मा १० भगवतश्चूडिके
श्वरस्य पाञ्चालिकै . . मानङ्ग्रामस्य पूर्वतः मा ४० पश्चिमतश्च मा
४० तदेतेषां क्षेत्राणान्न केनचिदाक्षेपः पीडा वा कार्यो यस्त्वेनामाज्ञां
अतिक्रम्यान्यथा प्रवर्तिष्यते तमहन्न मर्षयितास्मि दूतकश्चात्र प्रतिहार
लच्छगोमी संवत् ५०० २० ६ आश्वयुज शुक्ल दिवा

Translation

Well being! From Mānagriha. *Bhaṭṭāraka mahārāja śrī-*
Śivadēva, whose fame glows kindled by his unlimited
(good) qualities, who meditates on the feet of *bappa* (his
father) and who is the banner of the Lichchhavi family, is
well and after duly enquiring of their welfare, orders the
kuṭumbins resident in *Lēmbaṭi-draṅga*³, as represented by
their elders: Let it be known to you, whereas, by the
preceding kings and such other good people, the land
within the boundaries of your village, had been arranged
in cultivation plots and were allotted to you for your bene-
fit.⁴ So that this may not be challenged by anybody and
this arrangement could be everlasting, *śrī-mahāsāmanta*
Amśuvarmmā, who has gladdened (the world) till the end
of the quarters with his pure fame, which has been
augmented by the uninterrupted successive generations of
his family, with my permission has given this charter, as
engraved on stone.

The areas of the fields (as allotted) (to) the *brāhmaṇa-*
gaushthikas (attached to) of the venerable *Vāsudēva*.
(shrine?) to *Simha-maṇḍapa* - 20 *mā*

(to) The *ārōgyaśālā* (medical dispensary?) 200 *mā*

(to) *māddhyavaśāla* (public house in the middle of the
village? see below) 75 *mā*

(to) *pradīpa-gaushthikas* (the body in charge of
providing lamps? / - torch-bearers?) - 60 *mā*

- (to) *paśchima-śālā* (the public house situated to the west of the village?)- 60 mā
- (to) *pāñīya-gaushthikas* (body in charge of the supply of drinking water?)- 40 mā
- (to) *Viśvēśvara* (God?)- 10 mā
- (to) *brāhmaṇa - gaushthikas* 10 mā
- (to) *pradīpa-gaushthikas* (the body in charge of providing lamps – torch-bearers?)- 10 mā
- (to) *daulam (paulam)-pāñīya-gaushthikas*-10 mā
- (to) *malla-yuddha-gaushthikas* (body of wrestlers in the village) 68 mā
- (to) *dhūpa-gaushthikas* (body in charge of burning incense?) 2 mā
- (to) *Indra-gaushthikas* (body in charge of the propitiation of Indra-god of rain?) 4 mā
- (to) *uttara-śālā* (the public house in the north of the village) 12 mā
- (to) *vādītra-gaushthikas* (body of players on musical instruments) 10 mā
- (to) 40 mā
- (to) *pradīpa-gaushthikas* 8 mā
- (to) *archchāgaushthikas* (body of those in charge of idols / worship of idols) 2 mā
- (to) *dhvaja-gaushthikas* (the body of standard-bearers) 17 mā
- (to) . . . - *gaushthikas* 20 mā
- (to) *pranālī-gaushthikas* (the body in charge of the irrigation channels?) 8 mā

- (to) *brāhmaṇa-sānātthya-gaushthikas* (body of such persons who assist the *brāhmaṇas*) 10 *mā*
- (to) *hidvima-sālā* (*maddhyama-sālā*?) - public house at the centre of the village *mā*
- (to) *pradīpa-gaushthikas* and *pravahana-gaushthikas* (body of litter - bearers?) 20 *mā* (each?)
- (to) *uttara-sālā* (to the public house to the north of the village?) 20 *mā*
- (to)
- (to) *dhvaja-gaushthikas* 11 *mā*
- (to) again *dhvaja-gaushthikas* 10 *mā*
- (to) *malla-yuddha-gaushthikas* 3 *mā*
- (to) *archchanīya-gaushthikas* (the body of those who were attached to or who conducted the worship of the idols) 4 *mā*
- (to) *Indra-gaushthikas* (possibly the body of those who were in charge of carrying out the worship of Indra, the rain-god, to ensure proper rainfall) 6 *mā*
- (to) *pūrvva-sālā* (the public house to the east of the Village) 10 *mā*
- (to) the *pāñchālikas* (administrative body in charge of a temple?) of the venerable *Chūḍikēśvara*,
- (to) the east of the village 40 *mā*
- (to) the west of the village 40 *mā*

Thus, this arrangement of the plots and of the allotment of these plots in blocks to those named (as above) cannot be challenged or disrupted. If anyone does so I will not pardon him.

The *dūtaka* here is *pratihāra*⁵ Lachchhagōmī
 Saṁvat 526, Āśvayuja śukla day -

Notes

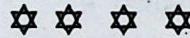
1 This inscription is stated to be on a slab of stone in the village Lele (on the outskirts of the valley outside the inner mountain range) about eight miles south of Kathmandu in the district of Patan (Regmi, D.R., *I.A.N.*, I, p.66).

2 Regarding the reading and attribution of the date see above.

3 Lēmbaṭi-draṅga, seems to have been the ancient name of the modern Lele, the findspot of the inscription. *Draṅga* is understood as the designation of a market place (*Ibid.*, III, pp.100-101). Such character of Lēmbaṭi is not reflected in the list of allottees of plots in the village appended to this charter.

4 It seems that some predecessor of Śivadēva had agriculturally developed this village and allotted blocks of land to groups, organized for the purposes of administration of various services in the village. The list of such groups is quite a long one indicating that the village was quite an extensive one. The context of some of these groups occurring again and again is somewhat puzzling (e.g. *pāṇīya-gaushṭhikas*, *malla-yuddha-gaushṭhikas*). Regmi has attempted to analyse the significance of the names of these *gaushṭhikas* (*Ibid.*, pp. 112-114).

5 *Pratihāra* (literally meaning "a door keeper". was a high ranking official in the service of the king (See Sircar, D.C., *I.E.G.*, p. 259).



No. 20

PHARPING FRAGMENTARY INSCRIPTIONS - A

Location	: Pharping near Kathmandu, ¹ Nepal.
Date	: C. 605 A.D. ²
Script	: Siddhamātrikā (Early Nāgarī)
Language	: Sanskrit
King	: Kalahābhimāni ³
Dynasty	:
Reference	: Regmi, D.R., <i>I.A.N.</i> , Vol. I, p.84, No. LXXXIII.

Text

Metre : V.1; *Āryā*, V. 2-3; *Śārdūlavikrīḍita*.

ॐ स्वतनुवसुशिरः करादिदानैरुपकृतमर्थिजनस्य येन

सकल ॥ १ ॥

सन्तप्तस्य कलीश्वरैरतिशठैर्नित्यङ्गुणद्वेषिभिः

लोकेस्यास्य सुखावहो म ।

.

स श्रीमान्कलहाभिमानिनृपतिः सर्वज्ञतांप्राप्नुयात् ॥ २ ॥

येनैकेन कलावपि स्थिरधिया

. ।

तेनेयं स्वयशोमरीचिविमलस्फीतां भुवि स्यन्दिनीं

राज्ञा श्रीकलहाभिमानि ॥ ३ ॥

प्रविष्टा पातालम्पुनरपि परावृत्य तरसा द्रवीभूता कीर्तिः प्रचुरस्य

आर्यावासस्य भूषा प्रणिधिविरहिता नित्यमन्यार्थवृत्ति

कुर्वाणे वोपमानङ्क्षितितलशशिनस्तस्य राज्ञः कृपायाः . . .

सकलजगदुदन्त्याशान्तये शीततोयामिहयति वरवासे पातयित्वा

प्रणालीम् ॥

Translation

Verse: May that king śrīmān Kalahābhimāni, who by offering his own body, wealth, head, hands (*kara* - also can mean the taxes) etc. for the use of needy persons and thus makes those people, who have been oppressed by the kings in the grip of Kali (evil kings), who are extremely wicked and hate good qualities, be very happy, attain omniscience (eminent knowledge).

By him, who is steadfast in mind even in this Kali (evil) age, this stream which is rid of deceit which represents his own pure radiant fame, which flowed down to the netherworld was raised and divested and made to flow in the land where *āryas* reside. Due to the effort of this king (Kalahābhimāni), who is like a moon (who gives pleasure) on the face of this earth and who is devoted to the fulfilling of the needs of the people, this channel has been taken off from that stream for quenching the thirst of all people with its cool waters.

Notes

1 Pharping is stated to be a village, four and a half miles to the south west of Kathmandu (*J. A. N.*, I, p.84).

2 This date has been assigned to this record where its date has been lost due to the inscription being a fragment, on the basis of the identification of the king with Amśuvarmman and the dating of Amśuvarmman's inscriptions.

3 In this record the king is named Kalahābhimāni. In an inscription at Harigaon (*Ibid.*, No.LXXIV) Kalahābhimāni is cited as an additional name of Amśuvarmman. Though it is not impossible that one of the successors of Amśuvarmman was exclusively named as Kalahābhimāni, it is noteworthy that as in the Harigaon and the other records of Amśuvarmman, here also, Kalahābhimāni's penchant for doing good to his people is highlighted. So it seems proper to understand that Kalahābhimāni of this record is identical with Amśuvarmman.

4 It is noteworthy that this deed of the king of bringing a channel from some river (not named) into the residential complex of the *Āryas* is compared to the great efforts made by the king of Ayōdhyā, Bhagīratha to coax the sacred Gaṅgā to come down from heaven to earth and thence to the netherworld, to purify and emancipate his ancestors, turned into ashes due to a curse. King Kalahābhīmāni is stated to have diverted the course of some river to achieve his purpose of benefiting the *Āryāvāsa* but the details of this venture are not available. Regmi says that this *Āryāvāsa* was the residence of *Ārya* monks (*Ibid.*, II, p.52) or the Buddhist monastery (*Ibid.*, III, p.15). As the inscription is fragmentary and as even in the available portion, parts of the inscription are illegible more relevant details of the purport of the record have become unavailable.



No. 21

GAIRIDHARA INSCRIPTION OF AMSUVARMMAN

Location	: Kathimandu, ¹ Nepal.
Date	: C. 605 A.D. ²
Script	: Siddhamātrikā (Early Nāgarī)
Language	: Sanskrit
King	: Amśuvarmman
Dynasty	:
Reference	: Regmi, D.R., <i>I.A.N.</i> , Vol. I, pp.80-81, No. LXXIX.

Text

ॐ स्वस्ति कैलासकूटभवनादनन्यनरपतिसुकरानतिपरपुण्याधिकार
स्थितिनिबन्धनोन्नीयमानमनस्समाधानो भगवत्पशुपतिभट्टारकपादानु
गृहीतो बप्पपादानुध्यातः श्रीमहासामन्तांशुवर्मा कुशली जोञ्जोदिङ्
ग्रामनिवासिनः प्रधानपुरस्सरान्कुटुम्बिनः कुशलमाभाष्य समाज्ञापयति
विदितम्भवतु भवतान्नीलीशालाप्रणालीकर्मपरितोषितैरस्माभिः लिङ्ग
ग्वल्षण्डाश्विकवाहिकागन्त्रीबलीवर्दानामप्रवेशेन वः प्रसादः कृतस्त

देवमधिगतार्थेन कैश्चिदेष प्रसादन्यथाकरणीयो यस्त्वेतामाज्ञां विल
ङ्घ्यान्यथाकुर्यात्कारयेद्वा तं वयन्न मर्षयिष्यामो भविष्यद्विरपि
भूपतिभिः पूर्वराजकृतप्रसादानुवर्तिभिरेव भवितव्यम् चिरस्थितये
चास्य प्रसादस्य शिलापट्टकशासनेन प्रसादः कृत इति स्वयमाज्ञा
दूतकश्चात्र युवराजोदयदेवः संवत् अष्टम्याम् ॥

Translation

Om! Well-being! From Kailāsakūṭa-bhavana. Śrī-
mahāsāmanta Amśuvarmma, who having acceded to the
sacred and benign authority, without bowing to anyone,
which success is not easy to attain to other rulers, is
anxious to justify and maintain that reputation (by
constant expression of his concern for his subjects), who
has been blessed and favoured by the feet of the
worshipful Paśupati-bhaṭṭāraka and meditates at the feet
of (his) *bappa* (father) orders after due enquiries of their
welfare the *kuṭumbins*, as led or represented by their
headman, of the village Jōñjōndin³, thus: Let it be known
to you Being pleased with your construction of the
channel (for irrigation) for the nīlīśālā⁴, I extend this
favour to you (i.e.) of banning the entry into your village
of Liṅgagval, carts drawn by horses and bulls, stud bulls
at large.⁵

[The other concomitant details being identical with the
other records of this ruler as dealt with above it is stated
that this charter was committed to a stone-slab for
ensuring its endurance for a long time]

This is our own order. The *dūtaka* is *yuvarāja*
Udayadēva

Samvat eighth day.

Notes

1 Regarding the findspot of the inscription Regmi says, "A slab of
stone on the road just above the courtyard of a water conduit known

as Bhansahiti or Gairidhara in Kathmandu in its north-eastern suburb”.

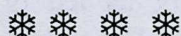
2 As the part of this inscription containing the date is damaged this approximate date is assigned in the light of the dates found in other inscriptions of this ruler.

3 This village has not been identified but in view of the location of this inscription, it can be surmised that it was a locality on the outskirts of Kathmandu.

4 This channel may be the conduit, above which this inscription is found. It appears that it had reference to a *nilīsālā*, the significance of which is not clear.

5 This is another inscription after the Tankhel one which reflects that the villagers were harassed by the entry of bulls and horse-carts etc. In the absence of a cogent explanation of this change in the inscription, the translation of Regmi has been given here. However it may be pointed out that what he has read as *līngagval* is not borne out in the facsimile. There is only one letter after *līnga* and before *shaṇḍa*.

It is not clear as to how the ruler proposed to ensure the non-entry of the bulls etc. into the village and make his order effective.



No. 22

BUNGMATI INSCRIPTION OF AMSUVARMMAN

Location	: Bungmati, ¹ Patan District, Nepal.
Date	: Samvat 29 = 605 A.D. ² .
Language	: Sanskrit
Script	: Siddhamātrikā (Early Nāgarī)
King	: Amśuvarmman ³
Dynasty	: ³
Reference	: Regmi D.R., <i>I.A.N.</i> , Vol. I, pp70-71, No. LXVIII.

Text

स्वस्ति कैलासकूटभवनाद्भगवत्पशुपतिभट्टारकपादानुगृहीतो बप्प
पादानुध्यातः श्रीमहासामन्तांशुवर्मा कुशली वृगायूमीग्राम
निवासोपगतान् कुटुम्बिनो यथाप्रधानङ्कुशलमाभाष्य समाज्ञापयति
विदितम्भवतु भवताङ्कुक्कुटसूकराणा . . . नां मल्लपोतानां
मत्स्यानाञ्चावधानेन परितुष्टैरस्माभिर्भट्टाधिकरणाप्रवेशेन वः प्रसादः
कृतो युष्माभिरप्येत . . . यदानीयं यदा च पुनर्धर्मसङ्कराणि
कार्याणि समुत्पन्ने तदा राजकुलं स्वयम्प्रविचारणीयम् तदेवमधिगतार्थं
न कैश्चिदयं प्रसादः अस्मत्प्रसादोपजीभिरन्यैर्वा अन्यथाकार्यो
यस्त्वेतामाज्ञां विलङ्घ्यान्यथाकुर्यात्कारयेद्वा वर्तिनो
नियतम्पुष्कलामर्यादाव . . . भूपतिभिः पूर्वराजकृतप्रसादानुवर्तिभिरेव
भाव्यमिति स्वयमाज्ञा दूतकश्चात्र महासर्वदण्डनायकविक्रमसेन संवत्
२० ९ ज्येष्ठ शुक्ल दशम्याम् ॥

Translation

Wellbeing! From Kailāsakūṭabhavana. Śrī-*mahāsāmanta*
Amśuvarmmā, blessed by the feet of the venerable Paśu-
pati-bhaṭṭāraka, and who meditated on the feet of *bappa*
(his father) is well, and orders after due enquires about
their welfare, the *kuṭumbins*, as represented by the elders,
who have taken up residence in the village Vūgāyūmī³

(thus): May it be known to you. Being pleased with your expertise in raising fowl, pigs, and young *mallas*⁴ and fish, we favour you with the order prohibiting the entry of *bhattādhikaraṇa*⁵ (into your village), so that you get encouraged to continue in your above venture with the same efficiency. If during your performance of your favourite function there is any dispute about mixture or contamination of caste or of the settled order (*dharma-saṅkara*)⁶ the same will be settled after due⁷ investigation by (duly accredited members of) the royal family⁷ (Then follows the usual cautioning against disregarding of the order of the ruler as detailed above by his own officials and appeal to future rulers to duly respect this order.)

By itself this is the order (of the ruler himself).

The *dūtaka* is *mahā-sarvadaṇḍanāyaka* Vikramasēna.

Saṁvat 29 Jyēshṭha śukla tenth.

Notes

1 Regarding the location of the inscription Regmi writes, "A slab of stone buried in the ground in the neighbourhood of the village of Bungmati, 6 miles to the south of Kathmandu in the district of Patan. The stone is now lost. According to Bhagvanlal Indraji, the stone is taken out every 12th year on the occasion of the 12 yearly festival of Machhendranath when his car is drawn from Bungmati to Patan and back. The stone at the top has Buddhist symbols viz. the wheel of the law flanked by two deer."

2 In the absence of any information on the era to which the date quoted pertains, its attribution to an unspecified era, which is deduced to have been started in Śaka 498 (576 A.D.) by Regmi can be accepted (*op. cit.*, III, pp.128, 268-271).

3 Vūgāyūmī was apparently the ancient name of the modern village Bungamati, the findspot of the stone containing the above inscription.

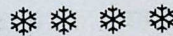
4 The exact meaning of the word *malla-pōta* has not been made out. In some places Regmi has stated that it referred to "small deer"-(*op. cit.*, II, p.28) or "goats" (*Ibid.*, p.62) - but after a detailed discussion he decided to leave the meaning of the word as indefinite for the time-being (*Ibid.*, III, pp. 148-149). Monier Williams, *SED*, p. 793, Col.1

mentions *mallaka* and says that according to some Lexicons, it means "a species of fish").

5 *Bhaṭṭ-ādhikaraṇa*, from the context appears to have been authoritative conclave of Brahmins which oversaw the conduct and life-style of the Brahmins in the state (see below, cf. Regmi, *op. cit.*, III, pp.129-130). They were barred entry into Vūgāyūmī village so that they might not interfere with the activities of the Brahmins there, who were participating in the special work in the village (i.e.) of raising poultry, pigs, *malla*, fish, etc. which activity was presumably abhorrent to the dignity of a Brahmin.

6 *Dharma-saṅkara* referred to the mixing up of castes or defiling of caste functions (i.e.) the undertaking of impure and unpermitted activities by a man of the higher or the highest caste, i.e. Brahmins (cf. M. Williams, *SED*, p.1126, col. 2; also Regmi, *op.cit.*, III, pp. pp.130-132).

7 In effect, the charter assured the inhabitants of the village Vūgāyūmī, especially the Brahmins there, that their caste-interests will not be allowed to be affected by the *bhaṭṭ-ādhikaraṇa*, sitting in judgment over them. If anyone questioned the propriety of these activities of the Brāhmins of the village, which concerned the raising of pigs etc., the royal palace or members of the royal family would silence those objectors, as it was in the interest of state-economy to see to it that the interest of these Brahmins were allowed to carry on the said activities; unhindered. Regarding the meaning of the word *rājakula*, see Regmi, *op. cit.*, III, p.254.



No. 23

HARIGAON INSCRIPTION OF AMSUVARMAN - A

Location	: Harigaon (Kathmandu), ¹ Nepal.
Date	: Samvat 30 = 606 A.D. (?) ²
Script	: Siddhamātrikā (Early Nāgarī)
Language	: Sanskrit
King	: Amśuvarman ³
Dynasty	:
Reference	: Regmi, D.R., <i>I.A.N.</i> , Vol. I, pp.71-72, No. LXIX.

Text

स्वस्ति कैलासकूटभवनात्परहितनिरतप्रवृत्तितया कृतयुग
कारानुकारी भगवत्पशुपतिभट्टारकपादानुध्यातो बप्पपादपरिगृहीतः श्री
महासामन्तांशुवर्मा कुशली करिष्यमाणप्रसादांस्तन्मर्यादापणग्रहणा
धिकृतांश्च वर्तमानान्भविष्यतश्च समाज्ञापयति विदितं भवतु भवतां
सर्वत्र राजप्रासादेषु कृतप्रसादैर्मर्यादानिमित्तं यावन्तः पणा देयाभूत्
तेषां यथोचितदानेन माभूदुभयेषां पीडेति मया पूर्वराजानुवृत्त्या
यथोचित प्रदानाय शासनोपनिबन्धः लिखितो यत्र श्रीदेव्या पु ३ प १
अग्नेः पु ३ प १ श्रीकुलदेवस्य . . पु ३ प १ षष्ठीदेवकुलस्य पु
३ प १ श्रीभट्टारकपादानाम् प्रत्येकम् पु २० प ४ महाबलाध्यक्षस्य
पु २० प्रसादाधिकृतस्य पु २० अभिषेकहस्तिनः पु ३ प १ अभिषे
काश्वस्य पु ३ प १ धावकेगेच्छिजाकस्य पु ३ प १ भाण्डनायकस्य
पु २ प १ चामरधारस्य पु २ प २ ध्वजमनुष्यस्य पु २ प २ देव
कुलानाम् पु २ प २ पानीयकर्मान्तिकस्य पु २ प २ पीठाध्यक्षस्य पु
२ . . . पणां पु २ प २ पुष्पभुवाकवाहस्य पु २ प २ नन्दीशङ्ख
वादयोः पु २५ भटनायकस्य पु ६ प २ अश्वस्यार्घ्यं पु ६ प २
दक्षिणद्वारस्य पु ३ प . . . भटस्य पु १ प ४ प्रतोल्याः पु १ प
४ पश्चिमद्वारस्य पु १ प ४ उत्तरद्वारस्य पु १ प १ सम्मार्जयिन्याः पु
१ प ४ यदि यात्रायाम् विश्वसिकनायकयोः पु २० प ५ तदेवं

वेदिभिरस्मत्पादप्रसादप्रतिबद्धा जीवन्मैरन्यैर्वा न कैश्चिदयम्प्रसादोन्यथा
करणीयः भविष्यद्विरपि गुरुकृतप्रसादानुवर्तिभिरेव भाव्यमिति स्वय
माज्ञा संवत् ३० ज्येष्ठ शुक्ल षष्ठ्याम् ॥

Translation

Well being. From Kailāsakūṭa-bhavana. Śrī-*mahā-sāmantha* Anśuvarmmā, who due to his commitment to act for the benefit of others and thus has emulated the rulers of the Kṛita-yuga, who meditates at the feet of the worshipful Paśupati-bhaṭṭāraka and who has been blessed by the feet of *bappa* (his father), is well and orders those authorized to receive cash (*paṇa*) as determined by the (royal) favour, as there are now and will be there in future. May it be known to you:

So that there may not be any mistake causing hardship during the distribution, as entitled, of cash (*paṇa*) to those favoured by the royal palace (as there are at present and will be there in future (this) charter determining the entitlements, as due and proper to each is drafted and issued. This is also in conformity with the arrangements made by previous kings.⁴ The entitlement of:

- 1) Śrī-Dēvī-*pu* 3 *pa* 1⁵
- 2) Agni - *pu* 3 *pa* 1
- 3) Śrī-Kuladēva (family deity)-*pu* 3 *pa* 1
- 4) Shashṭhī-dēvakula (temple of Shashṭhī)-*pu* 3 *pa* 1
- 5) śrī-Bhaṭṭārakapādas each - *pu* 20 *pa* 4
- 6) *mahābalādhya*ksha (Commander-in-chief)-*pu* 20
- 7) *prasād-ādhikṛita* *pu* 20
- 8) *abhishēka-hasti* *pu* 3 *pa* 1
- 9) *abhishēka-aśva* *pu* 3 *pa* 1
- 10) *dhāvake* *gechchhijāka* *pu* 3 *pa* 1
- 11) *bhāṇḍanāyaka* (Store-keeper ?)-*pu* 2 *pa* 1

- 12) *chāmara-dhāra* (One who holds the fly whisk)
pu 2 pa 2
- 13) *dhvaja-manushya* (standard-bearer) *pu 2 pa 2*
- 14) *dēva-kulas* (temples ?) -*pu 2 pa 2*
- 15) *pānīya-karmāntika* (mechanic who arranges for drinking water) -*pu 2 pa 2*
- 16) *pīthādhyaksha* - *pu 2 ..*
- 17) *pu 2 pa 2*
- 18) *pushpa-bhuvāka-vāha* (supplier of flowers?) *pu 2 pa 2*
- 19) *nandī-sāṅkha-vāda* (blowers of *nandī* and conch) *pu 25*
- 20) *bhāta-nāyaka* (leader of the armed guards ?) *pu 6 pa 2*
- 21) *aśvasyārgha* (as per Regmi, a semi circular small copper vase with a protruding mouth to carry water for oblation to the horse)-*pu 6 pa 2*
- 22) *dakṣhiṇa-dvāra* (for guarding the southern gate?) *pu 3 pa ..*
- 23) ... *bhāta* -*pu 1 pa 4*
- 24) *pratōḷī* (broadway-for maintenance of the main road in the capital or the highway connecting the various centres in the kingdom) -*pu 1 pa 4*
- 25) *paśchima-dvāra* (for guarding the western gate) *pu 1 pa 4*
- 26) *uttara-dvāra* (for guarding the northern gate) *pu 1 pa 1*
- 27) *sammārjayinī* (sweeper-woman) *pu 1 pa 4*
- 28) While (the king undertakes a) journey, *viśvāsika-nāyaka* (leader of the confidential or securing guards) *pu 20 pa 5*.

The dispensation as above should not be altered or tampered with either by those whose livelihood depends on service at my feet, or others. This may be taken note of by you (future king) who honour the arrangements, made by your predecessors. I have myself made this order.

Samvat 30 Jyēshṭha śukla 6

Notes

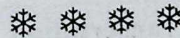
1 Regarding the provenance of the inscription Regmi has this to say, "A slab of stone standing near the platform of Dathutol in Harigaon, a suburb of Kathmandu, to the north-east" (Regmi, *op. cit.*, I, p.71)

2 Regarding the reckoning to which the Samvat cited is to be attributed, see above.

3 Amśuvarmman is still entitled a *mahā-sāmanta* or grant feudatory but as he does not refer to any overlord and is seen issuing orders on his own, his name is entered in the king column. But the dynasty to which he belonged is not known.

4 Apparently Amśuvarmman found it necessary to lay down in detail the entitlements of temple and functionaries under his government, so that there may not be any dispute. He has pointed out that this fixation of entitlements is not different from that laid down by previous kings. Regmi has translated the designations of the various recipients listed. It is not known if he had based himself on any authentic source. Apart from cases where the meaning is clear, the other items in the list have been left untranslated to avoid misleading the reader.

5 *Pu* and *pa* as cited in the charter have been understood as standing for *purāṇa* and *paṇa* (Regmi, *op.cit.*, III, p.163). (As per Monier Williams-*SED*, p.582 col.2 - *purāṇa* was a *karsha* or measure of silver equivalent to 16 *paṇas* of cowries; also see Sircar, D.C., *Studies in Indian coins*, p.16).



NO. 24

OTUTOL INSCRIPTION OF KATHMANDU

Location	: Otu, Kathmandu, Nepal.
Date	: Samvat 36 = C. 612 A.D.
Script	: Siddhamātrikā (Early Nāgarī)
Language	: Sanskrit
King	: Amśuvarma
Dynasty	: . . .
Referece	: Regmi, D.R., <i>I.A.N.</i> , Vol. I, pp.80-81, No.LXXVIII,

Text

ॐ स्वस्ति कैलासकूट भवनात् दिङ्मण्डले भगवत्पशु
पतिभट्टारकपदानु[ध्यातो] [बप्प]पादानुगृहीतः श्रीमहासामन्तांशुवर्मा
कु[शली] [पा]ञ्चालिकान्यथाप्रधानाङ्कुशलमाभाष्य समाज्ञापयति .
. . . शालाप्रणाली कर्मपरितोषितैरस्माभि वासिनः
. . . ब्रम्शामल्लपोतसूकरकराणां चाक डम्मुकृत्वा
पञ्चापराधेनास्य पण्यानि मृद्भाण्डानि तथैव कर्तुं क
. . . म्वहिरनति वाह्वि[व]: कृतस्तदेवम्वेदिभि[रस्म]त्पादप्रतिबद्ध
जीवनैर[न्यैर्वा न][कैश्चिदयम्प]सादन्यथाकर[णीयो] यस्त्वेतामाज्ञा
मुल्लङ्घ्या[न्यथा] कुर्यात्कारये[द्वा] . . . नियतंपुक्कला म
भविष्य[द्विरापिभूप]तिमिर्गुरुकृतप्रसादा [नुव][तिभिरे]व भवितव्यमिति
स्वयमाज्ञा दूतकश्चात्र युवरा[ज] [उदयदेव सं]वत् ३३० ६ आषढ
शुक्ल दिवा पञ्चम्याम्

Transcription

Om [] Svasti [] From the bhavana of Kailsakūta, and
being the Bhagavat-Paśumati-bhaṭṭāraka, at the feet of
that God and at the feet of bappa (his father) sri *mahā-*
sāmanta Amśuvarma is well and orders the *pāñchālikas*
and such pradhānas taxes on fish (bramśa) young

deer (malla-pota) pigs (sūkara) the five crimes
(aparādha) Mud pot my order *dūtaka* is
yuvarāja Udayadēva.
Samvat 36 Āshāḍha Śukla divā fifth.

No. 25

BHATUWAL INSCRIPTION OF AMSUVARMAN

Location	: Bhatuwal, ¹ Nepal.
Date	: Samvat 31 = 607 A.D. ² .
Script	: Siddhamātrika (Early Nāgarī)
Language	: Sanskrit
King	: Amśuvarman
Dynasty	:
Reference	: Regmi, D.R. <i>I.A.N.</i> Vol. I, pp.73-74, No. LXX.

Text

स्वस्ति नैपालेभ्यः सकलजगद्विसारिकीर्तिरनतिवृत्तार्थमर्यादासेतुभग
त्पशुपतिभट्टारकपादानुगृहीतो बप्पपादानुध्यातः श्रीमहासामन्तांशुव
र्मा कुशली कुण्डशुल्कतापनाधिकृतान्युरतः कृत्वा पश्चिमद्वारप्रतिबद्धं
विषयपतितदायुक्तकशौलिकगौल्मिकादीडकुशलमाभाष्य समाज्ञा
पयति विदितम्भवतु भवतां यथास्माभिरेषां नगामीणानां
लोहचामरमृगरोमकस्तुरिकाकृत ताम्रभाण्डान्यनिर्हार्याण्यवास्य तदन्य
द्रव्याण्यादायोपक्रयार्थमितो निर्गच्छताम्प्रसाद्योपक्रयञ्चान्तः [प्रविशतां
शुल्कतापनादि] यथादेयम्प्रतिमुक्तमेवं वेदिभिरस्मत्प्रतिबद्ध
जीवनैरन्यैर्वा न कैश्चिदप्ययम्प्रसादन्यथा कार्यो यस्वेतां आज्ञामति
वर्त्तान्यथा प्रवर्तिष्यते तमहन्नरपतिकृतमर्यादाभेदिनन्न मर्षयिष्यामि
भविष्यद्भिरपिभूपतिभिः सुकृतविपाकोपनत मिच्छद्भिर्गुरु
कृतप्रसादानुयायिभिरेव भवितव्यमिति [समाज्ञापना] दूतकोत्र -

महाराजविप्रवर्मा संवत् ३१ प्रथम पौष पञ्चम्याम् ॥

Translation

Well being ! To the Nēpālas. Śrī-*mahāsāmanta* Amśuvarmma, blessed by the feet of *bhaṭṭāraka* paśupati, whose fame has spread to all the worlds, who is the bridge to the boundary of congruous Āryyan culture (the acme of civilization) who meditates on the feet of *bappa* (his father)³ is well and orders after enquiring of their welfare the *vishayapati* those appointed by him, the *śaulkika*⁴ *gaulmika*⁵ etc. as have been attached to the western gateway, who are headed by those officials of *kuṇḍa-sulka*⁶ and *tāpana*⁷, may it be known to you:

Whereas, by the villagers of expecting iron, chaurie, the hair of the deer (with the skin cured) *kastūri* (musk) manufactured copper vessels, which are prohibited from being sent out, for selling other things (permitted to be taken out and sold) and for purchasing the other items (required to be purchased outside and bought in to the village referred to), when those things (which are taken out and which are brought in) are taken out or brought in, the *śilka* (costumes), *tāpana* (?) etc. are obliged to be paid. The same are now exempted from payment. [Then follows the cautioning to his own officials against transgression of this order and appeal to the future rulers to honour this order]. This is [my] order.

Here the *dūtaka* is *mahārāja* Viṣṇuvarmma

Samvat 31 first Pausha . . fifth [day]

Notes

1. Regarding the location of the inscription Regmi writes, "Not far from the village of Tistung lies the village of Bhatuwal in the north east. The stone is standing in an open cultivated field."

2. Regarding the reckoning to which the date cited in the record is attributable, see above.

3 From this attribute, *anativritt-āryya-maryādā-sētu* of Amśu-varmman, it is inferable that he belonged to Āryāvartta (generally north of India, Indo-gangetic plain) and having acceded to the position of rulership in Nepal, the region dominated by Mongoloid cultures he started injecting the features of the Āryāvartta culture into Nepal and thus bridging the gap between these two cultures.

4 *Śaulikika* was the officer in charge of collecting customs duties (Sircar, D.C., *I.E.G.*, p.307).

5 *Gaulmika* is stated to have been 'the officer in charge of a *gulma* or outpost or group of guards, soldiers or police-men or "Superintendent of woods and forests" (*Ibid.*, p.113). It is probable that a posse of soldiers was stationed in the place where the *Śaulikika* operated to help him to overcome any violent protest or opposition at the time of the collection of customs.

6 Here the prefix, *kuṇḍa śulka* probably did not refer to "a spring" (cf. *Ibid.*, p.167). but to some pot for which a customs duty was levied.

7 *Tāpana* actually means "that which provides warmth or burns". As here it is reflected to have been a customs-duty and as it is coupled with *kuṇḍa-śulka*, both these terms might have referred to some fees levied for providing warmth and heat at the customs post, during the cold season to the merchants engaged in the trade transiting through that post (cf. Regmi, D.R. , *op.cit.*, III,p.137). The Cuttack Museum Plates of Mādhavavarmman (*EI*, XXIV, pp.146-153) refers to the *tāpana* (*tāpitaḥ*) of the copper plate which has been understood as referring to the soldering-process for affixing the seal. If so it may be possible that *tāpana* in the present record also meant the affixing of seals on goods exported or imported.



TISTUNG INSCRIPTION OF AMSUVARMMAN

Location	: Tistung, ¹ Nepal.
Date	: C. 607A.D. ²
Script	: Siddhamātrikā (Early Nāgarī)
Language	: Sanskrit
King	: Arisuvarmman
Dynasty	:
Reference	: Regmi, D.R., <i>I. A. N.</i> , Vol, I. pp.74-75, No. LXXI.

Text

स्वस्ति नैपालेभ्यः सकलजगद्विसारिकीर्तिरनतिवृत्तार्यमर्यादासेतुर्भग
वत्पशुपतिभट्टारकपादानुगृहीतो बप्पपादानुध्यातः श्रीमहासामन्तांशु
वर्मा कुशली कुण्डशुल्कतापनाधिकृतान् पुरतः कृत्वा पश्चिमद्वारप्रति
बद्धविषयपतितदायुक्तकौलिकगौल्मिकादिङ्कुशलमाभाष्य समाज्ञाप
यति विदितम्भवतु भवतां यथास्माभिरेषां तेस्तुङ्गग्रामीणानाम्
लोहचामरमृगरोमकस्तूरिकाकृतताम्रभाण्डान्यनिर्हार्याण्यवास्य तदन्यद्र
व्याण्यादायोपक्रययार्थमिदो निर्गच्छताम्प्रसाध्योपक्रञ्चान्तः प्रविशतां
शुल्कतापनादि यथा देयम्प्रतिमुक्तमेवं वेदिभिरस्मत्प्रतिबद्धजीवनैरन्यै
र्वा न कैश्चिदप्यम्प्रसादन्यथा कार्यो यस्त्वेतितामाज्ञामतिवर्त्यान्यथा
प्रवर्त्तिष्यते तमहन्नरपतिकृतमर्यादाभेदिनं न मर्षयिष्यामि भविष्यद्विरपि
भूपतिभिः सुकृतविपाकोपनत

Summary

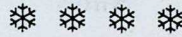
The contents of this inscription are almost identical with that of Bhatuwal inscription dealt with above. However, whereas the name of the village has been rendered unreadable in the Bhatuwal record, here the name of the village benefiting from the charter is clearly readable as Tēstuṅga, which is apparently the same as Tistung the findspot of the record. Further here the part of the stone containing the last two or three lines of the-

charter has been broken off, due to which the name of the *dūtaka* concerned and the date have been lost.

Notes

1 As per Regmi, the stone containing this inscription is one of the two lying in the lawns of the primary school, east of the row of the bazaar houses in the village of Tistung.

2 As stated above, the date of the charter has been lost. However in consideration of the contents being identical with the Bhatuwal record, this record also can be dated around that of that record.



No. 27

CHANGUNARAYANA IMAGE INSCRIPTION OF AMSUVARMAN

Location	: Changū, ¹ Nepal.
Date	: Year 31 = 608A.D. (?) ²
Script	: Siddhamātrikā (Early Nāgarī)
Language	: Sanskrit
King	: Amśuvarman
Dynasty	: . . .
Reference	: Regmi, D.R. <i>I.A.N.</i> , Vol. I, p75, No.LXXIII.

Text

Metre : V.Anushtubh; V. 2 ;

ॐ एकत्रिंशत्तमे वर्षे वर्तमाने स्वसंस्थया ।

माघशुक्लत्रयोदश्यामुष्येण सवितुर्दिने ॥ १ ॥

कालेन शीर्णमवलोक्य समस्तमाद्यं

हैमं हरेर्भगवतः कवचं सताक्षर्यम् ।

तस्मान्निदर्शनमवाप्य जगद्धितार्थं

सञ्चस्कृतान्नरपतिः पुनरंशुवर्मा ॥ २॥

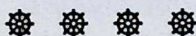
Translation

On Sunday, the thirteenth day of the bright fortnight in the month Māgha while the thirtyfirst year as established is current,² seeing that the golden covering (of the image of) the worshipful Hari as also the (Image of) Tārکشya (Garuda, the vehicle of God Hari) are worn out and damaged due to age, getting instructed through omens, *narapati* (ruler/king) Amśuvarmma repaired and renewed the above, for the benefit of the world.

Notes

1 About the location of the inscription Regmi writes "inscribed on a gold leaf attached to the golden coat of arms of the image Narayana at Changu."

2 The year, when this record was incised, being given in words more or less confirms the reading of the years given in symbols in other inscriptions of Amśuvarmma. The details of date given have been equated to Sunday, February 4, 608 A.D. by Regmi. This may justify his attribution of the year cited as belonging to the era started in Śaka 498. (*op. cit.*, III, pp.268-269).



No. 28

SANGA INSCRIPTION OF AMSUVARMMAN

Location	: Sanga, ¹ Nepal.
Date	: Samvat 32 = 608 A.D. (?) ²
Script	: Siddhamātrikā (Early Nāgarī)
Language	: Sanskrit
King	: Amśuvarmman
Dynasty	:
Reference	: Regmi, <i>I.A.N.</i> , Vol.I, pp.77-78, No.LXXV.

Text

Metre : V.1; *Sragdharā*.

कर्णालङ्काररौद्रेश्वरपवनव्यस्तपर्यस्तकेशं
प्रत्यग्रच्छेदतापान्वितरुधिरशिरोमालभारी ।
उच्चैर्मुक्ताङ्कहासम्परिविगलदसृङ्नागचर्मोत्तरीयं
पायात्तद्रूपमैशं हिमगिरितनयाभीतभीतेक्षितं वः ॥ १ ॥

स्वस्ति क्षितितलतिलकभूतात्कुतूहलिजनतानिमेषनयनावलोक्यमाना
त्कैलासकूटभवनात्प्रजाहितसमाधानतत्परो भगवत्पशुपतिभट्टारक
पादानुगृहीतो बप्पपादानुध्यातः श्रीमहासामन्तांशुवर्मा कुशली
शङ्गाग्रामनिवासिनः कुटुम्बिनः प्रधानपुरस्सरान्कुशलमाभाष्य
समाज्ञापयति विदितम्भवतु भवतामस्माभिः ढहमुं वस्तु द्वादशतैलघटाः
कुह्यम्वस्तु च पञ्च भवताम्पीडाकरमित्यवगम्य युष्मत्पीडा
पनोदार्थमद्याग्रेण प्रतिमुक्तास्तदेवमवसायनातः परेणैतद्वस्तुतैलङ्
कस्यचिद्देयं भविष्यद्विरपि भूपतिभिर्पूर्वराजकृतप्रसादानुवर्तिभिरेव
भवितव्यमिति स्वयमाज्ञा दूतकश्चात्र सर्वदण्डनायको राजपुत्र
विक्रमसेनः सम्वत् ३० २ भाद्रपद शुक्ल दिवा ९ तैल्यशालासु
करणीयं इदस्तमधिकरणविवर्जितानि ॥

Translation

May that form of Īśa whose flocks of hair are blown about by the fearsome breathing of the serpents which ornament His ears, who wears the garland of skulls with warm blood severed just then, who laughs explosively in a high pitch, who wears the skin of the elephant with dripping blood as his upper covering and that form which is being looked at with fear by the daughter of Himagiri (Pārvatī), may protect us all.

Well being! From Kailāsakūṭa-bhavana, which has become the forehead mark of the earth and which is being gazed at without winking (i.e.) with wondrous looks by the curious people,

Śrī-mahāsāmanta Amśuvarmmā, who is absorbed in doing deeds beneficial to his subjects, who has been blessed by the feet of the worshipful Paśupati-bhaṭṭāraka and who meditates on the feet of his *bappa* (father), is well and orders after enquiring of their welfare, the *kuṭumbins* as preceded by their leading citizens, residents in the village Saṅgā⁴ (thus). *ḍhamhum-vastu*,⁵ numbering twelve pots of oil, *kuṁihum-vastu* numbering five (pots of oil), (to the royal household?) by you. May it be known to you:

Learning that the contribution is causing hardship to you, to relieve you, I exempt you from the said contribution hereafter. Having so terminated (this commitment in respect of your village) I give mine own order that from this time onwards this oil in respect of *vastu* need not be given to anyone. This arrangement should be honoured and continued by future rulers, who are determined to so honour the commitments made by earlier kings.

Here the *dūtaka* is *sarvadaṇḍanāyaka rājaputra*⁶
Vikramasēna.

Samvat 32 Bhādrapada Śukla day 9

“Whatever is done in the *tailyasālās*⁷, they are out of bounds for the (officials) of the department (assessing and collecting taxes).

Notes

1 Regmi gives the location of the inscription as a field in “a locality on a hill called Sanga near the village of the same name due east of Bhadgaon forming the outskirt of the valley.”

2 Regarding the era to which the Samvat cited in the inscription is ascribable, see above.

3 In these inscriptions Arṇsuvarman is seen continuing to use the appellation *mahāsāmanta* in spite of his functioning as an independent sovereign ruler. The dynasty to which he belonged is not ascertainable.

4 Śaṅgā, the village to which the record pertains is apparently the same as the present village bearing the same name where the record is found.

5 *ḍhamhum-vastu* and *kumhum-vastu* were words used in Nepal only. They were probably of Tibetan origin applied to some administrative institutions. *Vastu* of Sanskritic origin possibly meant “entitlement” or “what was payable.” *ḍhamhum* and *kumhum* might have referred to the character or the nomenclature of the payment that was levied or to the centres that were part of the tax-collecting institution where the pots of oil had to be deposited. These two words could have also been the designation of the personages who had been authorized to collect these levies. They could not have been the names of the types of oil to be contributed as the word *vastu* is attached to these words. Only the official records of Nepal of the ancient period, when made available can throw light on the revenue terms used in these inscriptions. (Cf. Regmi, *op. cit.*, III, p.146. He has expressed his inability to interpret these terms.)

6 *Rājaputra* may refer to Vikramasēna having been of the Kshatriya clan or to his having been a prince (heir-apparent) of the royal family (See Regmi, D.R., *op. cit.*, pp.132-133).

7 *Tailasālā* could have been the designation of the place where oil was extracted or to a bazar where oil was sold. The ruler having exempted the oilmen from the assessed contributions, he also took precaution against his officials entering the *tailasālās* in contravention of his order and creating problems to the oilmen of Śaṅga.

HARIGAON INSCRIPTION OF AMSUVARMAN-B

Location : Harigaon (Suburb of Kathmandu), Nepal.

Date : Samvat 32 = 608 A.D.¹

Script : Siddhamātrikā (Early Nāgarī)

Language : Sanskrit

King : Amśuvarmman

Dynasty :

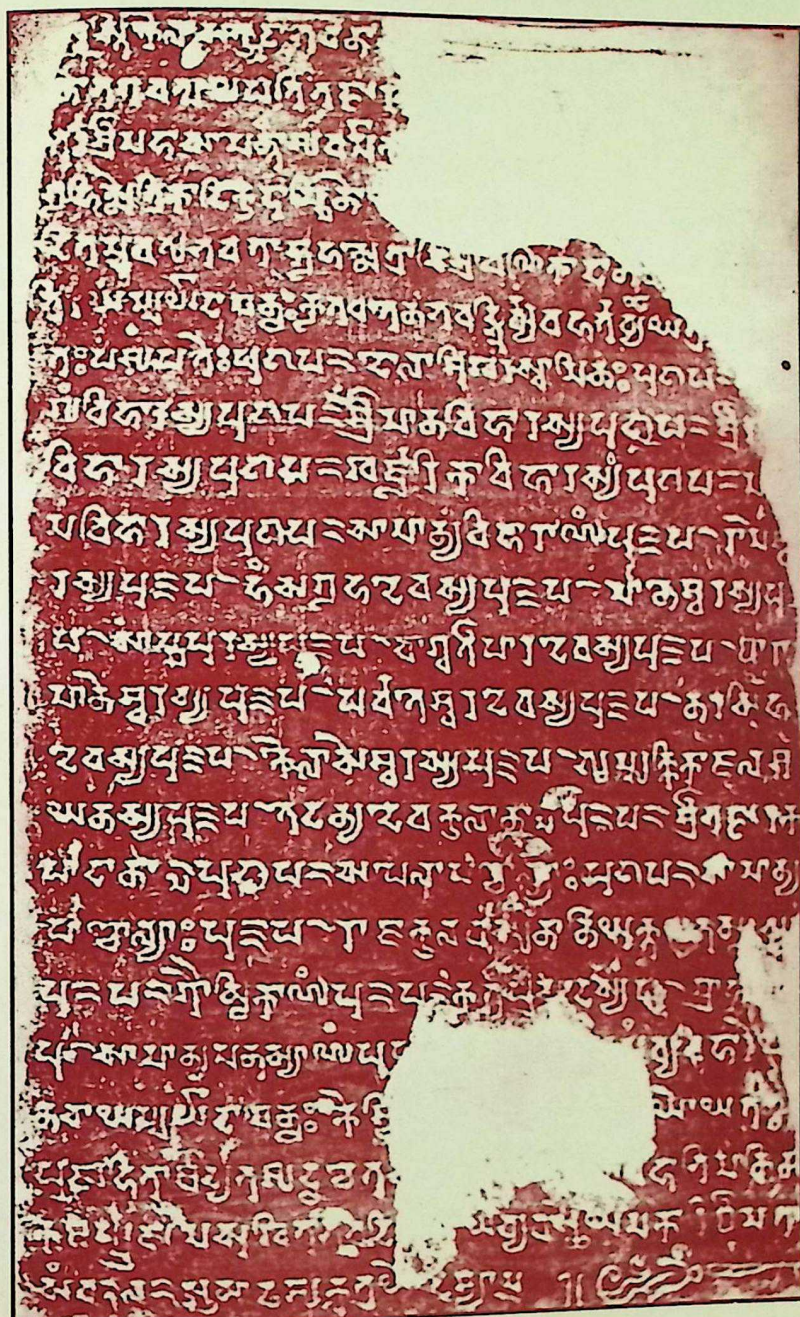
Reference : Regmi, DR, *I. A.N.*, Vol.I, p.76,
No.LXXIV.

Text

Metre : V.1; *Indravajrā* .

स्वस्ति कैलासकूटभवनाद् . . . नो भगवत्पशुपतिभट्टारक
पादानुगृहीतो बप्पपादानुध्यातः श्रीमहासामन्तांशुवर्मा कुशली . . .
गृहिक्षेत्रिकादिकुटुम्बिनो यथार्हम्प्रतिमान्यानुदर्शयति विदितम्भवतु भव
ताम् गृहक्षेत्रादिश्रावणिकादान . . . भिरयम्मर्यादाबन्धः कृत एतेन
भवद्विर्व्यवहर्तव्यं यत्र . . . तः पशुपतेः पु ६ प २ दोला शिखर
स्वामिनः पु ६ प २ . . . गुंविहारस्य पु ६ प २ श्रीमानविहारस्य पु
६ प २ श्रीराजविहारस्य पु ६ प २ खर्जुरिकाविहारस्य पु ६ प २
मध्यमविहारस्य पु ६ प २ सामान्यविहाराणां पु ३ प १ रामेश्वरस्य पु
३ प १ हंसगृहदेवस्य पु ३ प १ मानेश्वरस्य पु ३ प १ साम्बपुरस्य
पु ३ प १ वाग्वतीपारदेवस्य पु ३ प १ धारामानेश्वरस्य पु ३ प १
पर्वतेश्वरदेवस्य पु ३ प १ नरसिंहदेवस्य पु ३ प १ कैलासेश्वरस्य पु
३ प १ भुम्भुक्किकाजलशयनस्य पु ३ प १ तदन्यदेवकुलानाम् पु
२ प २ श्रीभट्टारकपादानाम् पु ६ प २ सपेलापाञ्चाल्याः पु ६ प
२ सामान्यपाञ्चाल्याः पु ३ प १ राजकुलवस्तुना नियुक्तमनुष्यस्य पु
२ प २ गौष्ठिकाणां पु २ प २ कृतप्रसादस्य पु १ ब्राह्मणानाम् पु १
सामान्यमनुष्यणाम् पु ४ . . . रयं व्यवहार . . न चायम्मर्या दाबन्धः
कैश्चिदप्यन्यथारकरणीयो यतः -

Inscription No. 29



Harigaon Inscription of Amsuvarmman. B.



प्रजाहितार्थोद्यतशुद्धचेतसांशुवर्मणा श्रीकलहाभिमानिना ।
 कथम्प्रजा मे सुखिता भवेदिति प्रियव्यवस्थेयमकारिधीमता १ ॥
 संवत् ३० २ आषाढ शुक्ल त्रयोदश्याम् ॥

Translation

[The top right hand portion of the stone containing this inscription has been mutilated resulting in the loss of portions of the lines upto the line 11. Again some letters in the middle as also at the right end from line 17 onwards have also suffered mutilation. However in the extant portion the writing is clear and the gist of the contents of this record can more or less be made out.]

Śrī-mahāsāmanta Amśuvarmmā is well and draws the attention of the *kuṭumbins* of *griha-kshētrika* etc.² [of] ; may it be known to you all. This is the statement of the apportionment of customary dues as limited [by earlier dispensations] of the *śrāvanikā-dāna* [pertaining to] the *griha-kshētra* etc.³ You have to see to it that this is duly administered.

pu.6 pa.2⁴ each

to Paśupati Dōlāśikharasvāmin

pu.6 pa.2⁴ each

. . . gum-vihāra

Śrīm-Māna-vihāra

Śrī-Rāja-vihāra

Kharjurikā-vihāra

Madhyama-vihāra

Bhaṭṭāarakapāda

Sapēlā-pāñchālī

pu.3 pa.1 each to

Sāmānya-vihāras

Rāmēśvara

Hamsa-Grihadēva

Mānēśvara

Sāmbapura

Vāgvaṭīpāradēva

Dhārā-Mānēśvara

Parvatēśvaradēva

Narasimhadēva

Kailāsēśvara

Bhumbhukkikā-jala
śayanaSāmānya-pāñchālī⁵

Pu.2 pa.2. each to

those appointed by
rājakula-vastu;

Gaushthikas

pu.1 to

kṛita-prasāda and to
brāhmaṇas

pu. 4

sāmānya-manushyas

(Ordinary personnel)

Since the above arrangement (scale of allotment) has been made by the pure-hearted and wise Amśuvarman, a śrī-Kalahābhīmānī,⁶ after deliberating how the subjects can be made happy. For the welfare of the subjects, it should not be disturbed by anyone.

Samvat 32 Āshāḍha śukla 13th.

Notes

1 Regarding the controversy pertaining to the era to which these records are to be attributed, see above.

2 Those addressed were those *kuṭumbins* each of whom possessed a house (*gr̥ha*) or/and land (*kshētrika*) etc. The name of the village these *kuṭumbins* belonged to seems to have been lost in the portion of the inscription which has been mutilated. It is also possible that

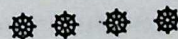
considering the nature of the purport of the record, it was addressed generally to all the *kuṭumbins* in the kingdom.

3 *Griha-kshētrādi śrāvaṇikā-dāna* . . . seems to refer to gifts grants/donations of houses, and fields through oral orders (*śrāvaṇikā*) or through gift-deeds (*dāna* . . .) This interpretation is suggested by the purport of the record which lists the entitlements of various religious institutions. *Śrāvaṇikā* as used here might have been a form of *śrāvāṇa* (knowledge derived from hearing, MW, *SED*, p.1027 col.2) as the meaning "pertaining to the month of *Śrāvāṇa* "does not suit here. (cf. Regmi, D.R., *op. cit.*, III, p.140). It may be seen that in the inscriptions of Tamilnāḍu the word "*śrāvāṇai*" is found used. There also the word is found related to "hearing". Usually *śrāvāṇai* in Tamil-nāḍu inscriptions referred to land held by Brāhmins. In the context of the periodical rotation of blocks of land in villages where several members held shares, it appears that at the rotation each member bid for the land as at an auction and that is why the land was referred as *śrāvāṇai*, the acquisition on his bidding being heard. (cf. Sircar, D.C. *I.E.G.*, p.316.)

4 *Pu.* and *pa.* respectively are abbreviations of *purāṇa* (a silver coin) and *paṇa* (a copper coin) (See Regmi, D.R. *op. cit.*, III, pp.136-137.)

5 From the trend of the inscription, it has to be understood that *Sapēlā-pāñchālī*, *sāmānya-pāñchālī*, *rājakula-vastunā-niyukta*, *gaushṭhikas*, *brāhmaṇas* and *sāmānya-manushyas* enumerated in the list were those, institutions/individuals, formed/appointed for the administration of the religious institutions. The gods found listed were apparently the presiding deities in the several temples located in the kingdom of Aṁśuvarmman. The mention of several *vihāras* among the beneficiaries of the allotment is quite understandable as Gautama, the Buddha was born in Lumbīnī-grāma in Nepal. *Rājakula-vastunā-niyukta* seems to refer to those appointed by the palace for supervising the administration of temples. For the use of the term *pāñchālī* in the sense of a *pāñchāyat* or a local body of administrators, see D. C. Sircar, *I.E.G.*, p.230.

6 Śrī-Kalahābhīmāni cited as a title of Aṁśuvarmman, in this record of defining the entitlements of temples, *vihāras* etc. seems to signify that Aṁśuvarmman was abhorrent of disputes and prided himself of his ability to forestall disputes (cf. Regmi, D. R., *op. cit.* III, p.140).



No. 30

SUNDHARA INSCRIPTION OF AMSUVARMMAN

Location	: Patan, ¹ Nepal.
Date	: Samvat 34 = 610 A.D. ²
Script	: Siddhamātrikā, (Early Nāgarī).
Language	: Sanskrit
King	: Amśuvarmman ³
Dynasty	:
Reference	: Regmi, D.R./A.N., Vol.I, pp.78-79, No. LXXVI.

Text

स्वस्ति कैलासकूटभवनाद्भगवत्पशुपतिभट्टारकपादानुगृहीतो बप्प
पादानुध्यातः श्रीमहासामन्तांशुवर्मा कुशली वर्तमानभविष्यतो माटिङ्
ग्रामस्य . . . कुटुम्बिनो कुशलमाभाष्य समाज्ञापयति विदितम्भवतु
भवतां यथास्माभिः माटिन्देवकुलमर्धविनिपतितेष्टकापङ्क्तविवरप्रविष्ट
नकुलकुलाकुलितमूषिकासार्थपुरविघटितनिरवशेष द्वारकवाटवातायनादि
जीर्णदारुसंघातं यत्नतः प्रतिसंस्कार्य तस्य दीर्घतरपश्चात्काल
सौस्थित्यनिमित्तं तदक्षयनीविप्रतिबद्धमेवं माटिङ्ग्रामस्य दक्षिणतो राज
भोग्यतामापन्नं विंशतिकया चतुःषष्टिमानिकापिण्डकां क्षेत्रन्दक्षिण
पश्चिमतश्च षण्मानिकापिण्डकम् माटिङ्ग्रामपाञ्चालिकेभ्यः प्रतिपादित
मेवं वेदिभिर्न कैश्चिदस्मत्पादप्रतिबद्धजीवनैः अन्यैर्वा यन्धर्माधिकारो
न्यथा करणीयः यस्त्वेतामाज्ञामुलङ्घ्यान्यथाकुर्यात्कारयेद्वा तं वयन्न
मर्षयिष्यामो भविष्यद्भिरपि भूपतिभिर्द्धर्मगुरुभिर्द्धर्माधिकारप्रतिपालना
दृतैर्भवितव्यम् सम्वत् ३० ४ प्रथमपौष शुक्ल द्वितीयायाम् दूतकोत्र
महाबलाध्यक्ष बिन्दुस्वामी

Translation

Well-being! From Kailāsakūṭa-bhāvana⁴

Śrī-mahāsāmanta Amśuvarmman [described as in his
earlier records dealt with above] orders the *kutumbins*, as
there are at present and as there will be in future, of the

village Māṭin⁵ after due enquires of their welfare: may it be known to you. After repairing and renovating with some effort, the temple (*dēvakulam*) of Māṭin,⁵ wherein half of the bricks had come apart and through the resulting apertures mongooses and mice were entering and creating further havoc and all the wood of the door and windows had decayed (i.e. in short), which had become dilapidated, to ensure that the structure may continue to be in a good condition in future, the following lands, which have come down in the enjoyment of the government of the king, have been granted to and vested with the *pāñchālikas*⁶ of the village Māṭin as *akshayanīvi*⁷:

1) On the south of the village Māṭin, the *piṇḍaka*⁸ plot (of the extent of) 64 *mānikā*,⁸ in accordance with the twentieth.

2) On the south-west (of the village Māṭin, the *piṇḍaka* (plot) (of the extent of) 6 *mānikas*.

On knowing this, this charity (*dharmādhikāra*) should not be altered or disturbed either by those who live by serving at our feet or by any others. If anyone transgresses this order or has such transgressions done, we will not pardon him. Future rulers also who will honour these orders of charitable endowments, should protect this endowment.

Saṁvat 34 first Pausha, the day of the second phase of the bright fortnight.

Here the *dūtaka* is *mahābalādhya*ksha Bindusvāmī.

Notes

1 Regmi states that the inscription is on a stone in a place called Sundhara, Pāṭan (now in the National Museum).

2 Regarding the ascription of the year cited in the inscription to some era which started in Śaka 498, see above.

3 For the status of Amśuvarmman, see above.

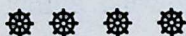
4 Kailāsakūṭa-bhavana was probably more than a palace It was a complex where the rulers and the headquarters and probably the departments were housed (See Regmi, *op. cit.*, III, pp.253-54).

5 The village Māṭiṇ has not been identified. When the record tells about *Māṭiṇ-dēvakulam*, it seems to refer to the *dēvakulam* as the temple in the village Māṭiṇ without specifically stating as to which deity this temple was dedicated.

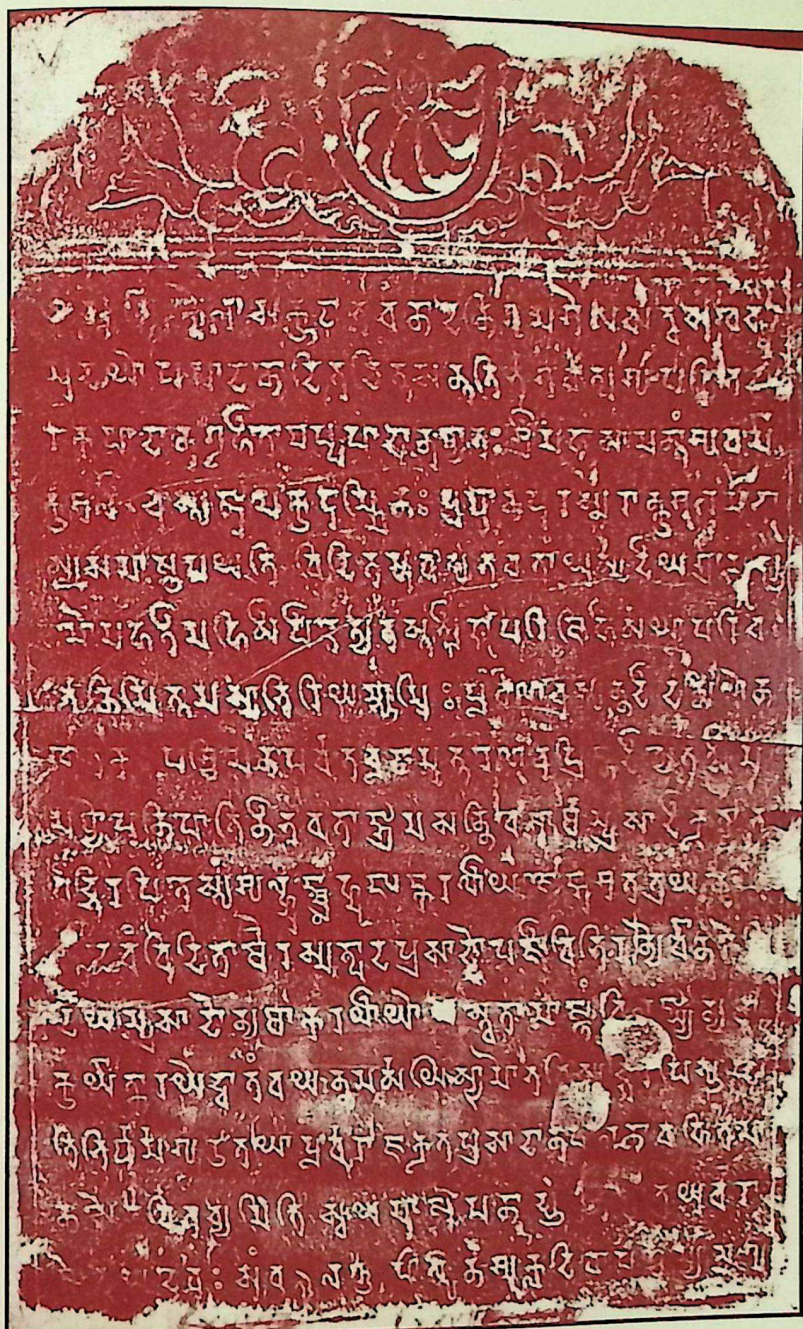
6 *Pāñchālīkās* seems to have been the board (of five members) in charge of the local administration of the village or temple (See Sircar, D.C., *I.E.G.*, p.230).

7 *Akshayanī-vī-pratibaddha* was a specification that the capital endowed will not get diminished and only the interest on the amount or the produce of the land endowed will be utilised for carrying out the benefaction.

8 *Piṇḍakam-kshētram* probably referred to such land which was assessed to make lump-sum as tax (See *Ibid.*, p.250). *Vimśatikayā* mentioned in association with the land seems to indicate that the lump sum required to be paid as tax was twentieth part of the produce (of the land) or the *mānika* which is mentioned as the extent of land was the twentieth of the highest designated measurement of land as *mā* in Tamilnāḍu referred to the twentieth part of a *vēli* (cf. *Ibid.*, p.172).



Inscription No. 31



Taukhel (stele) Inscription of Amsuvarmman

No. 31

TAUKHEL (STELE) INSCRIPTION OF
AMSUVARMAN

Location	: Taukhel (near Tistung), ¹ Nepal.
Date	: Samvat 37 = 613 A.D. ²
Script	: Siddhamātrikā, (Early Nāgarī)
Language	: Sanskrit
King	: Amśuvarman
Dynasty	:
Reference	: Regmi, D.R. <i>I.A.N.</i> , Vol.I, pp.79-80, No. LXXVII.

Text

ॐ स्वस्ति कैलासकूटभवनादनिशमशेषसत्त्वसुखसमुदयोपपादनोदित
चित्तसन्ततिर्भगवत्पशुपतिभट्टारकपादानुगृहीतो बप्पपादानुध्यातः श्री
महासामन्तांशुवर्मा कुशली चुस्तुङ्ग्रामकुटुम्बिनः प्रधानपुरस्सरान्कुश
लमाभाष्य समाज्ञापयति विदितम्भवतु भवतां युष्मदीयग्रामभूमौ महती
महिषीपीडेत्यतस्तत्पीडापरिजिहीर्षया परिवर्तनिमित्तमस्माभिरियम् भूमिः
पूर्वेण चुस्तुन्नदीदक्षिणेन खातकः पश्चिमेन पर्वतचूडामुत्तरेण चुप्रिङ्
नदीन्येतत्सीममध्योपनिपातिनी भवताङ्ग्रामसन्निवेशार्थम्प्रसादीकृता
भवद्भिरपि तेस्तुशुल्भुङ्ब्रह्मुङ्गयङ्करणीयज्जङ्गशतत्रयन्देयन्तदेवं
विदितार्थैरस्मत्पादप्रसादोपजीविभिरन्यैर्वा न कैश्चिदयम्प्रसादोन्यथा
करणीयो यस्त्वेतामाज्ञां विलङ्घ्यान्यथाकुर्यात्कारयेद्वा तं वयन्न मर्ष
यिष्यामो भविष्यद्भिरपि भूपतिभिर्द्धर्मगुरुतया पूर्वरजकृतप्रसादानु
पालनावहितमानसैर्भवितव्यमिति स्वयमाज्ञापना दूतकश्चात्र युवराजोदय
देवः संवत् ३७ फाल्गुन शुक्ल दिवा पञ्चम्याम् ॥

Translation

Om! Well-being! From Kailāsakūṭa-bhavana Śrī-mahā-
sāmanta-Amśuvarmmā, whose mind is incessantly
occupied with thoughts and schemes for securing the good
of all living beings, who has been favoured by the feet (at

76 TAUKHEL (STELE) INSCRIPTION OF AMSUVARMMAN

which he bows) of the worshipful Paśupati-bhaṭṭāraka, who meditates on the feet of his *bappa*, is well and orders, after due enquires of their welfare, the *kuṭmbins* as headed by their elders of the village Chustuṇ.³ May it be known to you in your village, there is nuisance caused by she-buffaloes.⁴ To relieve you of this hardship, this land of which there is the river Chustuṇ³ on the east, the ditch in the south, the ridge on the west, and the river Chupriṇ to the north, is granted in exchange for resettlement. You have to do *tēstuśu*, *imhuliṇ*⁵, *brahmuṇyaṇi* and pay three hundred *jaṅgas*.⁶

[The subsequent portion - warning against disruption of this arrangement, appeal to future rulers etc. are identical with that found in other charters.]

This is my own order.

Here the *dūtaka* is *yuvarāja* Udayadēva⁷

Samvat 37 Phālguna śukla, fifth day

Notes

1 Taukhel is stated to be a village, about three miles south east of Tistung. The village Chustuṇ of the ancient times, the *kuṭumbins* of which were addressed by Amśuvarmman is possibly represented by the modern village Tistung and the modern village Taukhel was possibly the block of land given in exchange for Chustuṇ.

2 This equation of the date given in the record is in accordance with the arguments of Regmi.

3 The village Chustuṇ seems to have been called so on the basis of its situation on the banks of the river Chustuṇ.

4 These buffaloes were probably wild ones, which were predators, whose activities could not be controlled to help the villagers affected.

5 The mention of *karaṇīyam* immediately after *tēstuśu imhuṇ*, *brahmuṇyaṇi* indicated that the latter which had local significance and have not been elucidated were some duties the villagers had to do in community -interest. This reference reminds one of *veṭṭi*, *vēdinai* etc. mentioned in Tamilnāḍu inscriptions, (cf. Regmi, D.R., *op.cit.*, III.; p.147).

6 *Jaṅga* was apparently a currency in use at that time in the region (cf. *Ibid.*).

7 This Udayadēva was probably the same as his namesake, who was invested with the high-sounding title, *mahārājādhirāja* in an inscriptions, possibly dated *saṃvat* 4 [...] from Chitlang (*Ibid.*, No.XLVI) and who was referred to as an earlier member of the Lichchhavi dynasty in the inscription, in the precincts of the Paśupati temple. If he was of Lichchhavi dynasty his connection with Śivadēva of Lichchhavi dynasty, whose inscriptions have been dealt with above is not known. It appears that Amśuvarman, who though being the virtual ruler, was content to style himself as *mahāsāmanta*, decided to select a scion of the family of Lichchhavis to succeed him. (See *Ibid.*, p.165 f.)



No. 32

LAGANTOL – JAISIDEVAL ROAD INSCRIPTION

Location	: Kathmandu, ¹ Nepal.
Date	: [Śaka?] <i>Samvāt</i> 535 ² = 613 A.D.
Script	: Siddhamātrikā (Early Nāgarī)
Language	: Sanskrit
King	: ³
Dynasty	:
Reference	: Regmi, D.R. <i>I.A.N.</i> Vol.I, pp.67-69, No. LXVI.

Text

देव न पुण्यो यं वः प्रसादीकृतः नुजः पृथूलक्षेत्रं
पूर्वं मङ्गलस्य क्षेत्रम् ततो भरताश्रम तुलक्षेत्रम् ततस्ते
ग्वल् प्रा आदित्यगुप्तस्य क्षेत्रम् पूर्वं दक्षिणेन भट्टा
क्षेत्रम् ततस्त्रेग्वलनारायाणस्वामी. . . . क्षिप्तम् प्रदीपगौष्ठिका नाम्
तस्या भूमेर्दक्षिण दक्षिण राजकुलस्य दक्षिणपश्चिमेन
पाञ्चालिकानाम् पश्चिमेन पूर्वतः पश्चिमोत्तरेण पर्वतदक्षिणम् . .

परिक्षिप्तेयम्भूमिरित्यवगम्य न कैश्चिदस्मत् पादोपजीविभिरयम्प्रसादो
न्यथाकरणीयो यस्त्वेतामाज्ञामनादृत्यान्यथाकुर्यात्कारयेद्वा तमहमुत्पथ
गामिनं नियतमनुशासितास्मि भविष्यद्विरपि भूपतिभिर्गुरुकृतप्रसादानु
वर्तिभिरेव भवितव्यमिति दूतकोश्चात्र राजपुत्र विक्रमसेनः संवत् ५००
३० ५ श्रावण शुक्ल दिवा सप्तम्याम् ॥

Summary

The interest of this inscription, of which the top portion containing the name of the issuer of grant and other details is broken off and wherein even in the extant portion, the first six lines are mostly erased and portions of the succeeding lines have also been rendered unreadable, is in the occurrence of words which contribute to some extent to the understanding of the land system in vogue in the Nepal region in the ancient period.

The record is apparently of the gift of a village or land, the boundaries of which are partly available in the readable portion and the boundaries were, *Prithūl-kshētram* (land of) *Bharatāśrama*, of *Ādityagupta*, *Strē-gvala Nārāyaṇasvāmī*, *Pradīpa-gaushthikas*, or *Dakshina-rājakula* and of *pāñchālikas*⁴

The *dūtaka* for the grant is *rājaputra* *Vikramasēna*.

It was dated *samvat* 535 *Śrāvaṇa śukla* 7th day

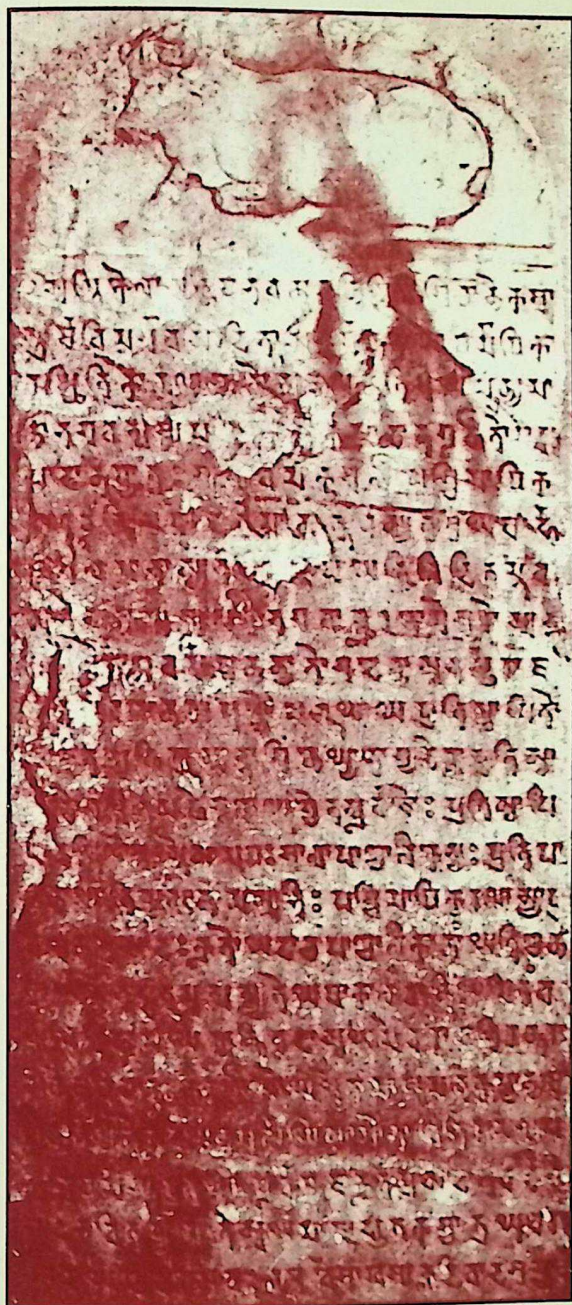
Notes

1 Regarding the location of the inscription, Regmi says "A slab of stone standing on the road to Lagan in front of a house near Jyabatul to the east of Jaisideval in Kathmandu" (*Op. cit.*, I, pp.67-68) while dealing with this inscription in Vol. III, he refers to this inscription as Jyabatul Road inscription (here he has interchanged Nos.66 and 67).

2 The reading of the date is not beyond doubt.

3 Regmi has read "*dēva*" in the first line of the available text but has expressed his reservations in interpreting that this record is of *Śivadēva* (*Ibid.*, III, pp.121-124).

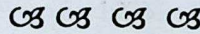
Inscription No. 33



Inscription of Amsuvarmman Dated Samavat 39



4 Of the features on the border of the village granted: 1) the *prithūl-kshētram*, must have been a plot of land, which was either of a special type or which was in the enjoyment of *prithūl*, information about which is however lacking; 2) land of *pradīpa-gaushthikas* (i.e.) land allotted for the maintenance of those providing lamps in the village (See Lele Stele inscription dealt with above;) 3) land of *dakṣhiṇa-rājakula* (i.e.) land in the enjoyment of the king himself or of a member of the royal family to the south of this village (Cf. Regmi, *op. cit.*, III, p.254); (4) land of the *pāñchālikas* (i.e.) land, allotted for the upkeep of the institution of *pāñchālikas*. The *pāñchālikas* was probably a body entrusted with the task of administration of a temple (see Budhanīlakaṇṭha inscription of Śivadēva dealt with above.) or for carrying out some other purposes in a village, like judicial matters (see Naksūl Nārāyaṇa-Chain inscription-Regmi, D.R., *op. cit.*, I, pp.148-155, No. XLIII (also see *Ibid.*, III, pp.256-259). The significance of the attribute *strēgvala* of Nārāyaṇasvāmī is not known.



No. 33

INSCRIPTION OF AMSUVARMMAN DATED SAMAVAT 39

Location	: Kathmaṇḍu (Nepal) ¹
Date	: [Śrī- Harsha] ² samvat 39 = 615 A.D.
Script	: Siddhamātrika (Early Nāgarī)
Language	: Sanskrit
King	: [Amśuvarmman] ³
Dynasty	: . . .
Reference	: Indrajī, Bhagvānlal and Buhler, G, <i>IA</i> , IX, pp.170-171; Regmi, D.R., <i>I.A.N.</i> , Vol.I, No. LXXX.

Text

ॐ स्वस्ति कैलासकूटभवनादनिशिनिशिचानेकशास्त्रार्थविमर्शविंश
दितसद्दर्शनतया धर्माधिकारस्थितिकारणमेवोत्सवमनतिशयम्मान्यमानो
भगवत्पशुपतिभट्टारक पादानुगृहीतो बप्पपादानुध्यातः श्रंशुवर्मा

80 INSCRIPTION OF AMSUVARMMAN DATED SAMAVAT 39

कुशली पश्चिमाधिकरणवृत्तिभुजो वर्तमानान्भविष्यतश्च यथार्हङ्कुशल
 माभाष्य समाज्ञापयति विदितम्भवतु भवतां पशुपतौ भगवाञ्छूरभोगे
 श्वर अस्मद्भगिन्या श्रीभोगवर्मजनन्या भोगदेव्या स्वभर्तुराजपुत्र शूर
 सेनस्य पुण्योपचयाय प्रतिष्ठापितो यश्च तद्गुहित्रास्मद्भगिनेय्या भाग्य
 देव्या प्रतिष्ठापितो लडितमहेश्वरो यश्चैतत्पूर्वजैः प्रतिष्ठापितो दक्षिणेश्वर
 स्तेषामधःशालापाञ्चालिकेभ्यः प्रतिपालनायातिसृष्टानाम् अस्माभिः
 पश्चिमाधिकरणस्याप्रवेशेन प्रसादःकृतोयदाचपाञ्चालिकानां यत्किञ्च
 न कार्यमेतद्गतमुत्पत्स्यते यथाकालं च नियमितं वस्तुपरिहापयिष्यन्ते
 तदा स्वयमेव राजभिः अन्तरासनेन विचारः करणीयो यस्त्वेतामाज्ञा
 मतिक्रम्यान्यथा प्रवर्तिष्यते तं वयन्न मर्षयिष्यामो भाविभिरपि भूपतिभि
 र्धर्मगुरुतया पूर्वराजकृतप्रसादानुवर्तिभिरेवं भवितव्यमिति स्वयमाज्ञा
 दूतकश्चात्र युवराजोदयदेवः सम्वत् ३० ९ वैशाख शुक्ल दिवा
 दशम्याम् ॥

Translation

Om! Well-being! From the mansion at Kailāsakūṭa! Śrī-Amśuvarmmā, who having studied and analysed the many *śāstras* day and night has got rid of unreal and false doctrines, has come to the conclusion that only being responsible for the establishment of just authority in accordance with the codes can be the cause for common rejoicing, who has been blessed by the feet of the worshipful Paśupati-bhaṭṭāraka, who meditates on the feet of (his) father (*bappa*) is well, and orders those that enjoy the fiefs (*vr̥itti-bhujō*)⁴ in *paśchimādhikaraṇa* who are there now and who will be there in future ! May it be known to you :

In (the temple-complex of) Paśupati,⁵ the worshipful Śūra-bhōgēśvara was set up and consecrated by Bhōga-dēvī, my sister, the mother of śrī-Bhōgavarmmā,⁶ for the augmentation of merit to her husband, *rājaputra* Śūra-sēna;⁶ Laḍita-mahēśvara⁷ was set up and consecrated by Bhāgyadēvī, the daughter of the above said and my niece

(my sister's daughter) and Dakṣiṇēśvara, had been set up and consecrated by their ancestors.

I am pleased to order that the *pāñchālikas*⁸ appointed in these subsidiary shrines (*adhaḥ-sālā*) cannot be interfered with by the *paśchimādhikaraṇa* (the administrative body of the western province). If while discharging their duties these *pāñchālikas* are confronted with any problem or if they fail to do the duties assigned to them, it will be the kings who will examine the matter privately. If ever anyone does anything in contravention of this order, we shall not pardon. By the future kings also, in consideration of the sanctity of this pious gift, and their predecessors, this benefaction should be left unhindered. This is my own order. Here the *dūtaka* (conveyor) is *yuvarāja* Udayadēva.

Samvat 59 Vaiśākha śukla 10th day

Notes

1 This inscription is stated to have been inscribed on a slab of slate set up near a temple of Gaṇēśa in the High street of Dēvapātana not far from the temple of Paśupati (JA, IX, p.170; Regmi, I.A.N, No. LXXX). The inscription being one concerned with shrines in the temple of Paśupati, it is not known how the slab containing it is found in another place.

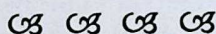
2 Regarding the era to which the year cited in this inscription pertains, see above.

3 Amśuvarmman, the issuer of this record is probably the same as the one who is stated to have been a subordinate of Śivadēva of Lichchhavi dynasty, whose inscriptions have been dealt with above. Here Amśuvarmman bears neither the appellation *mahāsāmanta* signifying his subordinate status nor any title like *mahārāja* to indicate his independent rulership. His pedigree has also not been traced so far.

4 *Paśchimādhikaraṇa-vṛitti-bhujō* is an interesting phrase. *Paśchimādhikaraṇa* must have been the governmental establishment possibly magisterial if not administrative, in the western part of the territory ruled by Amśuvarmman. This establishment seems to have been manned by such officials to whom for discharging the duties pertain-

ing to their office *vr̥ittis* had been distributed. These *vr̥ittis* meaning maintenance might have consisted of land or if their duties concerned magisterial functions, of a fixed share in the collection of fines collected from culprits and offenders. It is noteworthy that the *pāñchālikas* were freed from their interference and the grant of this exemption to the *pāñchālikas* was considered very important to form the sole purpose of this charter.

5 By stating that the same three shrines had been set up in *Paśupata*, it is indicated that Paśupati was not only the name of the deity but of the whole temple-complex, wherein the presiding deity was Paśupati. (cf. Rājarāṣṣvaram in Tañjāvūr)



No. 34

PHARPING FRAGMENTARY INSCRIPTION-B

Location	: Pharping, near Kathmaṇḍu, Nepal
Date	: Saṁvat 43 = 619 A.D. (?)
Script	: Siddhamtrikā (Early Nāgarī)
Language	: Sanskrit
King	:
Dynasty	:
Reference	: Regmi, D.R., <i>I.A.N.</i> , Vol.I, p.85, No. LXXXIV.

Text

. . . . मात्रा जयवर्तिकया मान २ सुगृहीतनामा दायतनं
शासितुश्च कुमारविजयिनः लय . . . २० मानिकाप्रयच्छे छत्राच्छा
दनपुष्पसिन्दूरदीपवादित्राद्युपयोगाय द्वादश १२ मानिकाः यच्च दीप .
. . . यथाभिलिखितमासदिवसविपर्यये चासति . . . प . . . प्रत्यायेन
कथञ्चन करणीयं इति व्यजिज्ञपत् संवत् ४३ ज्येष्ठ कृष्ण

Summary

By the mother Jayavārttikā a gift of land was made for a temple of the ruler Kumāravijayin. Of that land twenty

mānikās were made for some purpose, (the details of which have become unavailable due to the damage in the inscription), twelve *mānikās* for the umbrella, cloth covering, flowers, vermilion, lamps, music and such others. The above as to be done somehow or other with the tribute (from the land?) at the turn of the stated month and day. This is the announcement.

The date is samvat 43 Jyēshṭha dark (fortnight)¹

Notes

1 The chief interest of this inscription the purport of which is unclear due to its fragmentary nature and obliteration of parts of even the available portion of the inscription is in the mention of the following:

1 A mother named Jayavārttikā, who either built a temple and made a grant of land for conducting the worship in the same or granted land to defray the expenses for the worship in a temple already there.

2 The mention of a śāsītā (ruler) Kumāravijayin, which may indicate that there was a ruler of that name or that the temple was of the Lord, the victorious Kumāra Subrahmaṇya. (Regmi is not consistent. In this translation, *Ibid.*, II, p.52 he refers to ruler Kumāravijayi; in his comments, *Ibid.*, III, p.151, he says that the temple was of Kumārasvāmi.

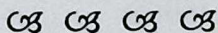
3 The mention of the various items that went into the worship.

4 The statement that the worship was to be done with the tribute (*pratyāya*) (from the land?)

5 The statement that the worship was to be done on the stated month and day or by taking turns in the order of the month and day.

6 The statement that sometimes (the worship) must be done.

7 The date which indicates that the grant was made during the reign period of Amśuvarmman (Cf. the Water tank inscription of the year 45 of Amśuvarmman, *Ibid.*, No. LXXXVIII.



No. 35

NABHAHIL STELE INSCRIPTION OF
AMSUVARMAN

Location	: Nabahil, ¹ Nepal.
Date	: [Śaka] 500 = C. 620 A. D.(?) ²
Script	: Siddhamātrikā (Early Nāgarī)
Language	: Sanskrit
King	: <i>Mahāsāmanta</i> Amśuvarmman ³
Dynasty	: ?
Reference	: Regmi, D.R., <i>I.A. N.</i> , Vol.I, No.LXVII

Text

स्वस्ति कैलासकूटभवनाद्भगवत्पशुपतिभट्टारकपादानुध्यातो बप्प
पादानुगृहीतश्रीमहासामन्तांशुवर्मा कुशली . . . ग्रामनिवासोपगता
न्कुटुम्बिनो यथाकुशलमाभाष्य समाज्ञापयति विदितम्भवतु भवताम्मिर्मे
लीति शङकरनारायणस्य स सम्यक्प्रतिपालनात् पश्चिमाधि
करण . . . तकम्प्रतिमुच्य . . मधिकरण . . श्यङ्कृत्वा प्रति
संस्कृत्य मया वः स . . . प्रसादः कृतस्तदेवमधिगतार्थं न कैश्चिद्
पीडा विधेया यस्त्वेतामाज्ञामुमुल्लङ्घ्य . . तान्न मर्षयिष्यामि भविष्य
द्भिरपि भूपतिभिर्पूर्वराजकृत धर्माधिकारपालनावृते दूतकोत्र महा
सामान्त भोगवर्मा ॥ संवत् ५०० . . .

Translation

Well-being! From the residence at Kailāsakūṭa-
bhavana⁴. Śrī-*mahāsāmanta* Amśuvarmmā, who meditates
on the feet of the venerable Paśupati-bhaṭṭāraka, and who
has been blessed by the feet of *bappa* (his father), orders,
after due enquiries of their welfare, the resident-
kuṭumbins of the village [The name of village
addressed by the king and the purpose of the issue of this
charter are not at all clear, as the inscription is very much
damaged. From the few letters which are clearly readable.

the name, Mirīmēlīti-Śankaranārāyaṇa and a reference to good administration and to an *adhikaraṇa* have been made out by Regmi. It is not possible to say how far these readings are tenable and if these are correct, what they signify]

The [*dūtaka*] is *mahāsāmanta* Bhōgavarmā-samvat 500

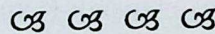
Notes

1 The location of the stone containing this record is given by Regmi thus: "A slab of stone originally belonging to Nabahil, Patan is now deposited in the National Museum" (of Nepāl) (*Op.cit.*, p.69).

2 Of the year of the issue of this charter Regmi could read only the first symbol, which he is inclined to read as 500. The rest part of the date is obliterated.

3 Amśuvarman, still styled himself as a *mahāsāmanta* (i.e.) great feudatory, by the time of this inscription, though, by not referring to his overlord in the Lichchhavi family and by issuing the charter from Kailāsakūṭa, his own seat, he appears to have become practically independent. That is why his name is entered in the king column.

4 Regmi has understood that kailāsakūṭa-bhavana was a palace and was situated possibly at modern Pāṭan, a suburb of Kathmaṇḍu (*op.cit.*, III, p.254).



No. 36

BANKALI PEDESTAL INSCRIPTION

Location	: Kathmaṇḍu, ¹ Nepal.
Date	: C. 620A.D. ²
Script	: Siddhamātrika (Early Nāgarī)
Language	: Sanskrit
King	: Śrī-Kalahābhimāni (Amśuvarmman) ³
Dynasty	:
Reference	: Regmi, D.R., <i>I.A.N.</i> , Vol.I, p. 84, No.LXXXII

Text

Metre : V.1; *Śārdūlavikrīḍita*.

. . . . प्रासादपिण्डं स्थलं

सद्भित्यामृतवर्मणा . . . प . . . शिलापट्टकम् ।

भर्तुः पुण्यविवृद्धये भगवत्किंलेशक्षयायात्मनः

भार्या श्रीकलहाभिमानिनृपतेर्लब्धप्रसादोदयम् ॥ १ ॥

Translation

These walls of this mansion (temple) were constructed [by?] Amṛitavarmman [This image of Kālī was installed therein?] for the increase in the religious merit of her husband, and for her own emancipation from the distresses of living, by the wife of king śrī-Kalahābhimāni having been favoured.⁴

Notes

1 This inscription is stated to be "on the pedestal of the image of Goddess Bankali at Gauśālā (cowshed) near the temple of Paśupati (*Ibid.*, I, p.8)

2 This approximate date is assigned to this undated record on the assumption that king Kalahābhimāni mentioned here was Amśuvarmman, who in the Harigaon record (*Ibid.*, No. LXXIV) is seen entitled, "Kalahābhimāni". If this assumption is justified, this record

must belong to a late date in his reign as here he is invested with the title, 'king' (*nṛipati*).

3 See note 2 above.

4 As the inscription is very much smudged, the purport is not clear. But from the scraps available and on the strength of the fact that this is found on the base of a Kāli image, the translation as given above seems to be plausible.



No. 37

TYAGALTOL CHAITYA INSCRIPTION

Location	: Tyagaltol, ¹ Eastern Patan, Nepal.
Date	: C. 620A.D. ²
Script	: Siddhamātrika (Early Nāgarī)
Language	: Sanskrit
King	:
Dynasty	:
Reference	: Regmi, D.R. <i>I.A.N.</i> , Vol.I, pp. 88-89, No.XCI

Text

Metre: V.1; *Indravajrā*.V.2; *Vasantatilakā*.V.3; *Mandākṛāntā*

ॐ अक्षोभ्यमक्षोभ्यशिताग्रमूर्ति

न्तथागतं स्तौम्यमितोभिरम्यम् ।

समन्तभद्रम्भुवि भद्रकारिणं

तथैव सन्निर्मलकीर्तिमालिनम् ॥ १ ॥

यावत् भक्त्याद्य तन्नमत शाक्यमुनिम्मु

मैत्र्यार्द्ध ड्गुह्याधिपं विमलवज्रधरं सहाब्जम्

सद्धर्मरत्नकुसुमस्तबकाचिताङ्गम्

बुद्धं समन्तकुसुमन्नमताब्जवत्याम् ।

मज्जिश्रियम्परमधर्मविदङ्कुमार

न्नित्यञ्च सुस्थितमतिकरुणैकतानम् ॥ २ ॥

महाप्रज्ञालोकक्षतभवमहामोहतिमिरं
 सुखावत्यां वन्दे सततममिताभज्जिनरविम्।
 सलोकेशं लोकोद्भवभयहरम्पङ्कजधरं
 महास्थामप्राप्तं . . . पास्निग्धमनसम् . . . ॥ ३ ॥

Translation

Verse 1³ Bow to Akshōbhya (the unperturbed), who is the well-whetted point of that which cannot waver, who is Tathāgata (who has come in the line of the Buddhas as ordained), who is the saint of the Śākyas, who is the embodiment of the bunch of flowers, that are the jewels of the true precepts, who is the Samantakusuma (a dēvaputra), in Abjavatī. I bow incessantly to the Amitābha (unbounded splendour), and the Sun among the Jinas (victors over the misery of existence) who has dispelled the darkness of the great delusion of existence in this world through the great enlightenment, who is lodged in Sukhāvātī (the place of beatitude in the western sky).

Verse 2 Similarly I bow (to) Samantabhadra, who causes welfare in the world, who is adorned with the good and pure fame; (to) Maitryārdha, the lord over the . . . imponderable mysteries, who bears the unsullied *vajra* as also the lotus; (to) Mañjuśrī, who has the knowledge of the great precepts, who is a *kumāra* (bachelor), who is firmly placed and is the abode of great compassion along with Lōkēśa, who removes the fears and trepidations of the life in the world, who bears the lotus.

Notes

1 On the location of the inscription Regmi writes that it is engraved "on all four sides of the chaitya in the courtyard of Vahi in Tyagaltol, Eastern Patan". Tyagaltol seems to be a locality in Patan.

2 This approximate date is given to this undated inscription on paleographical considerations.

3 As the first line in each phrase of the stone containing this inscription, tells about the obeisance to the Buddha and the second line refers to the various Bōdhisatvas, it appears that the first line continuously runs on all the four sides and similarly the second line also runs. The first line in the first three phases enjoins the reader to bow to the Buddha, variously titled as Akshōbhya, Śākyamuni and Samantakusuma and in the fourth phase record is of the obeisance of the writer to Amitābha stationed in Sukhāvati. The titles of the Buddha, Akshōbhya and Śākyamuni referred to his imperturbability and his being the sage of the Śākyas (the group of people who had settled down in and around Kapilavastu, where the Buddha was born). Samantakusuma is stated to be the name of a *dēvaputra* (MW, *SED*, p.1155, col.1).



No. 38

CHITLANG STONE INSCRIPTION

Location	: Chitlang, ¹ Nepal.
Date	: C. 620 A.D.
Script	: Siddhamātrikā (Early Nāgarī)
Language	: Sanskrit
King	: Narendradēva
Dynasty	: [Lichchhavi?] ³
Reference	: Regmi, D.R. <i>I. A.N.</i> , Vol.I, No. XCVI.

Text

. भगवत्पशुपति भट्टारक पादानुगृहीतो
 ब[प्पपादा]नुध्यातो भट्टारकमहाराजाधिराज श्रीउदयदेवः कु[शली] .
 . . निवासिनः कुटुम्बिनो यथाप्रधानङ्कुशलमाभाष्य [समा]ज्ञापयति
 विदितमस्तु वो यो युष्मदीय तल प्रतिबद्ध भट्टारक
 महाराजाधिराज श्रृङ्गशुवर्मपादै पतीप पाञ्चालिकानामग्रहारोयं
 प्रसादीकृतोभूतदस्माभिरेष . . . पाञ्चालिकानां यथासुखम्परिभोगार्थं
 मग्रहारत्वेन प्रसादीकृत[श्चिर]स्थितये चाभिलेख्य . . . शासन

CHITLANG STONE INSCRIPTION

90

मिदन्दत्तं सीमा चास्य तत्र खातकः म वन्य
 गुंशिखरान्यैर्वा न कैश्चि[दल्पापि] पीडा विधेया यस्त्वेतामाज्ञा
 मतिक्रम्यान्यथा कुर्या[त्कारयेद्वा] [मर्षयिद्भिरमो]
 भविष्यस्यापि भूपतिभिस्मत्कृत प्रसादन्य[थान] करणीय इति
 दूतकश्चात्र सर्व . . . संवत् ४० . . . [आ]षाढकृष्ण द्वादश्याम्

Translation

Bhaṭṭāraka Mahārājādhirāja śrī-Udayadēva, blessed by the feet of worshipful Paśupati-bhaṭṭāraka, who meditates at the feet of (his) *bappa* (father ?) is well and orders after enquiring of their welfare the *kuṭumbins* as represented by their prominent members, residing in⁴ May it be known to you.

. which is attached to your tala⁴ and which had been bestowed as an *agrahāra* in favour of Paṭīpa-*pāñchālikas*⁵ by *bhaṭṭāraka mahārājādhirāja* the revered śrī-Amśuvarmmā, by us also has been bestowed with the status of *agrahāra* for being enjoyed happily by . . . *pāñchālikas* and to enable this grant to endure for a long time it has been given as a charter duly inscribed. The boundaries for this (village) No impediment (to this enjoyment) should be caused by anyone. If anyone ignores this order and causes any disturbance (to this enjoyment of this village as *agrahāra*) or allows it to be caused we will not tolerate it. By the future rulers also For this the *dūtaka* is Kumārāmātya Priyajiṇva .

Samvat 40 . . .⁶ Āshāḍha, 12th; phase in the dark fortnight.

Notes

1 As for the location of this inscription Regmi writes, "On a slab of stone lying inside a small temple of Gaṇeśa, not far from Chitland a village at the foot of the Chandragiri hill." (*op. cit.*, I, p.92).

2 In the citation of the samvat in the inscription Regmi has been able to recognize 40 in the kuth digit but could not decipher the

number in the unit column. As the king of the inscription Udayadēva refers to his confirmation of the grant made by Amśuvarmman, and he appears to have been the same person, referred to as *yuvarāja*, who figures as the *dūtaka* in the grants made by Amśuvarmman, (See the grants made by Amśuvarmman as per the Paśupati and Kisipīdi inscriptions dealt with above). Udayadēva must have been the successor of Amśuvarmman. Assuming that the year 45 as quoted in the inscription at the water-tank (see above) was his latest, the data given in the present inscription must have been subsequent to the year 45. (See *ibid.*, III, p.165.) Hence the approximate date of the present inscription has been given as above.

3 The identity of Udayadēva is not certain. Though this inscription does not say that he belonged to the Lichchhavi-kula it appears that he was connected with Śivadēva, the standard-bearer of the Lichchhavi dynasty, under whom Amśuvarmman served as a general. It seems possible that Amśuvarmman, due to the power resulting from his military exploits executed on behalf of Śivadēva became all powerful in due course and set aside his master Śivadēva and forcibly assumed regal powers without, however claiming royal titles. He continued to style himself only as *mahāsāmanta* for a long time even while discharging regal functions without acknowledging his subordination to any king. Possibly late in life he decided to associate Udayadēva who might have descended in the regal Lichchhavi line if he was not the son of Śivadēva, as a *dūtaka* in his charters with a view to enable him to succeed him when he died. That Udayadēva was conscious of his indebtedness to Amśuvarmman is very well brought out by his referring to him as a *bhaṭṭāraka mahārājādhirāja*, in his present charter while even later in his career, he was referred to as only *nṛipati*. Apparently this Udayadēva had nothing to do with his name sake who was thirteen generation removed from Narēndra of Lichchhavi kula who is probably the same as the one with that name whose inscriptions are dated in saṁvat 67 and above (cf. Regmi, D.R., *op. cit.*, No. CXLII, *Ibid.*, III, p.166). It is not also known if at all he was related to śrī-Dhruvadēva, śrī-Jishnugupta etc. who also claimed descent in the Lichchhavi-kula, and who are seen to have been content with the simple title of *mahārāja* and whose inscriptions are dated saṁvat 48 onwards.

4 The name of the place to which the *kuṭumbis* addressed by the king, belonged has been rendered unreadable on the inscription due to damage. It appears that it was this place or territorial division which was referred as *tala*, to which the *agrahāra* instituted by Amśuvarmman belonged.

5 It is not clear, who these Patipa-pāñchālikas were. Here, as an agrahāra was instituted in their favour, this term seems to have referred to a group of Brāhmins. In other context, where the *pāñchālikas* figure they appear to have been an administrative body controlling the affairs of villages or temples (See Regmi, D.R., *op. cit.* III, pp.256-259).

6 Though Regmi had managed to read 40 in the tenth digit, the following unit digit could not be read. The unit figure must have been subsequent to 5 as in Samvat 45, śrī-Amśuvarman is seen to have been the ruler in control of the area (See *ibid.*, inscription, No. LXXXVIII dealt with above. In his translation of this inscription (*Ibid.*, II, p.56 Regmi took 40 as the date of the inscription though he was cautious while commenting on this inscription in Vol. III, (p.165).



No. 39

CHAPATOL [ILANANHI] PEDASTAL
INSCRIPTION

Location	: Patan, Nepal ¹
Date	: C 620A.D. ²
Script	: Siddhamātrika (Early Nāgarī)
Language	: Sanskrit
King	: . . .
Dynasty	: . . .
Reference	: Regmi, D.R. <i>I.A.N.</i> , Vol.I. p.88, No. XC.

Text

. . . . देयधम्मोयम्परमोपासिकायाः विशिष्टधर्मपालभोगिन्या
मृगिन्याः यदत्र पुण्यं तद्भवतु समातापितृभर्तृपूर्वङ्गमानां सर्वसत्त्वानां
निःशेषदुःखविनिवर्तये स्वात्मनश्चाग्रप्रवरतरामृतकायप्रतिलाभाय भूयात्
गन्धकुटी प्रतिसंस्करणाय तद्प्रयोजने च चातुर्विंशमहायान
प्रतिपन्नार्यभिक्षुणी सङ्घपरिभोगायाक्षयणीवी प्रतिपादिता पनप्फुनाम

पश्चिमप्रदेशे भूमिशत २०० पिण्डमान्या पञ्चाश ५० भूयग्राम दक्षिण
प्रदेशे भूमि षष्टि ६० पिण्डमान्या षट्त्रिंश ३६ गृहप्रस्थषष्ठशताय

Translation

[The first line of the inscription has been obliterated.]

This is the benefaction of Mṛiginī, the sister³ of *viśiṣṭa*⁴ Dharmmapāla, a great devotee (of the Buddha). May the merit accruing from this (pious act), relieve entirely the distress of (her) parents, husband, ancestors as also of all creatures, who serve zealously, for (her own) eminent immortality, and reward of learning.⁵ For the repair and maintenance of the shrine of the Buddha and for the various requirements In the same, and for the maintenance of the conclave of *āryya-bhikṣuṇīs* (Buddhist nuns) of the *mahāyāna* sect who have resorted (to this place) from all four directions,⁶ has been granted as an everlasting endowment (*akshaya-nīvā*)⁷: 1) in the western quarter called Panapphu⁸ 100 *bhūmi*⁹ (yielding) a consolidated tax-income¹⁰ of fifty *mānyā*¹¹, 2) in the southern quarter of the village Bhūya⁸ sixty *bhūmi* (yielding) a consolidated tax-income of thirtysix *mānyā*, for the 600 griha-prastha.¹²

Notes

1 Regarding the location of the inscription, Regmi says (*Ibid.*, I, p.88) "The pedestal of an image of Buddha Śākyamuni flanked by two Bōdhisattvas at Chapatol in the Ilananhi quarter of Patan."

2 This approximate date has been assigned to this undated charter on the basis of the paleographical feature of the inscription.

3 What has been read as *bhōginyā* by Regmi must actually read *bhaginyā* (by the sister) as further on it is stated that the benefaction (the setting up of the image) had been done for the merit of the said lady's (Mṛiginī's) husband as also of her parents. Regmi translated *bhōginyā* as wife (*Ibid.*, II, p.54) and concubine (*Ibid.*, III, p.159).

4 *Viśiṣṭa* seems to have been an official designation or to have indicated his eminence in the order of the lay-disciples of the Buddha. Dharmapāla is otherwise un-known.

5 The record seems to contain two parts. The first part refers to the setting up of the image of the Buddha on the pedestal on which this inscription is engraved. The second part records the grant of lands for the repairs and maintenance of the shrine of the Buddha (*gandhakufī* - Sircar, D.C., *I.E.G.*, p.111) where the image of the Buddha contributed by Mṛigini, had been installed and for providing for the maintenance of the order of buddhist nuns (*āryya-bhikṣuṇī-saṅgha*).

6 What has been read as *Chāturvviśā* by Regmi must be *chātur-ddiśā*.

7 See Sircar, D. C., *op. cit.*, p.15; Regmi, *op. cit.*, III, p.160.

8 Panapphu may be the name of a village. *Bhūya-grāma-dakṣiṇa-pradēśā* might have indicated either "again in the southern quarter of the (same) village or of the village Bhūya. Both have not been identified.

9 *Bhūmi* is stated to have been the designation of a land-measure (Sircar, D.C., *op. cit.*, p.58.)

10 *Piṇḍa* is stated to have indicated "taxes assessed in a lump" (Sircar, D.C., *op.cit.*, p.250). In this context it might have referred to the yield of the land.

11 *Mānyā* in this context seems to have indicated a measure of capacity, as used in Nepal at the relevant time. (See the Lele inscription (LXV), where allotments in *mā* are mentioned. This *mā* might have been the abbreviation of *mānyā* or *māni* or *māṇi*, the latter two also meaning measure of capacity (Sircar, D.C., *op. cit.*, p.197; also cf. Regmi, *op. cit.*, III, p.113).

12 The significance of the phrase *griha-prastha shasṭa-śatāya* given at the end of the inscription is not clear. If it meant "for the six hundred *griha-prastha*," there should have been a continuation of the inscription. Or it might have meant "for the (maintenance of) the houses situated in the land measuring 600 *prasthas* (Sircar, D.C., *op. cit.*, p.257). (The above land grants have been made)."



No. 40

ANCIENT WATER-TANK INSCRIPTION

Location	: Kathmaṇḍu, ¹ Nepal.
Date	: Saṁvat 45 = 621 A.D.(?) ²
Script	: Siddhamātrika (Early Nāgarī)
Language	: Sanskrit
King	: Aṁśuvarmman
Dynasty	:
Reference	: Regmi, D.R. <i>I.A.N.</i> , Vol.I, p.87, No.LXXXVIII.

Text

Metre: V.1; *Anuṣṭubh*.

सम्बत् ४० ५ ज्येष्ठ शुक्ल

श्रयंशुवर्माप्रसादेन पितुः पुण्याभिवृद्धये।

कारिता सत्प्रणालीयं वार्तेन विभुवर्मणा ॥ १ ॥

Translation

Saṁvat 45 Jyēṣṭha Śukla³

Due to the favour of śri-Aṁśuvarmmā, this good conduit was constructed by Vibhuvarmman, the vārta⁴, for the increase of the merit of (his) father.

Notes

1 This inscription (now missing) is stated to have been in the stone water tank (*jaladrōṇī*) of an ancient sprout, which lay on the road from Kathmaṇḍu to the British Residency near the Ranipokhari tank (See *Ibid.*, I, p.87).

2 Regarding the ascription of the year cited, see above.

3 The *tithi* is not found cited on the inscription.

4 *vārta* seems to indicate a person who drew his maintenance. (*vr̥tti*) due to the favour of the king.

ॐ ॐ ॐ ॐ ॐ

No. 41

TAVAJHYA INSCRIPTION

Location	: Patan, ¹ Nepal.
Date	: Samvat 48= 624 A.D (?) ²
Script	: Siddhamātrika (Early Nāgarī)
Language	: Sanskrit
King	: Śrī-Dhruvadēva
Dynasty	: Lichchavi
Reference	: Regmi, D.R. <i>I.A.N.</i> , Vol.I, pp.171-172, No.XCVII.Indraji, Bhagawanlal, <i>IA</i> , IX.,

Text

ॐ स्वस्ति मानगृहाद् . . . दितचितसन्ततिलिच्छविकुलकेतु
भट्टारकमहाराजश्रीध्रुवदेवः सहितेन निरस्तमात्सर्यविशुद्धबुद्धिः प्रजा
हितैषी निरवद्यवृत्तः पुण्यान्वयादागतराज्यसम्पत्समस्तपौरार्चितशासना
यः कैलासकूटभवनाद् भगवत्पशुपतिभट्टारकपादानुगृहीतो बप्पपादा
नुध्यातः श्रीजिष्णुगुप्तः कुशली थम्बूगाङ्गलमूलवाटिकाग्रामेषु निवा
समुपगतान्कुटुम्बिनः कुशलमाभाष्य समाज्ञापयति विदितमस्तु भव
ताम्भट्टारकमहाराजाधिराजश्र्यंशुवर्मपादैर्युष्मदीय ग्रामाणामुपकाराय
योसौ तिलमकानीतोभूत्प्रतिसंस्काराभावाद्धिनष्टमुद्धीक्षसामन्तचन्द्रवर्मवि
ज्ञप्तैरस्माभिस्तस्यैव प्रसादीकृतस्तेन चास्मदनुज्ञातेन युष्मद्ग्रामा
णामेवोपकाराय प्रतिसंस्कृततोस्य चोपकारस्य पारम्पर्या विच्छेदेन
चिरतरकालोद्धहनाय युष्माकं वाटिका अपि प्रसादीकृतास्तदेताभ्यो
यथा कालम्पिण्डकमुपसभृत्य भवद्भिरेव तिलमकप्रतिसंस्कारः
करणीय एतद् ग्रामत्रयव्यतिरेकेण चान्यग्रामनिवासिनां केषाञ्चिन्नेतुं
लभ्यतेस्य च प्रसादस्य चिरस्थितये शिलापट्टकशासनमिदन्दत्तमेवं
वेदिभिर्न कैश्चिदयम्प्रसादोन्यथाकरणीयो यस्त्वेतामाज्ञामतिक्रम्या
न्यथा तिलमकन्नयेत्तस्यावश्यन्दण्डः पातयितव्यो भविष्यद्भिरपि
भूपतिभिः पूर्वराजकृत प्रसादानुवर्तिभिरेव भवितव्यमिति अपि चात्र
वाटिकानामुद्देश्य . . . ग्रामस्य दक्षिणोद्देशे पूर्वोणासमविंशतिल

मकस्य पश्चिमप्रदेशे मादेवकुलं पूर्वेण मा ४ सूलवाटिका ग्रामस्यो
त्तरतः अशिङ्कोप्रदेशे मा ६ . . . प्रदेशे मा १ गाङ्गुलग्रामं पश्चिमेन
कडम्पिङ्गप्रदेशे मा ४ कडकुलं प्रदेशे मा ४ स्वयमाज्ञा सम्वत् ४०
८ कार्तिकं शुक्ल २ दूतको युवराज श्रीविष्णुगुप्तः ॥

Translation

Om! Well-being! From Mānagriha! Bhaṭṭāraka mahārāja, Śrī-Dhruvadēva³, with whom is associated śrī-Jishṇu-gupta, whose mind is clear having been rid of jealousy, who desires the welfare of the subjects, whose conduct is unimpeachable whose administration is praised by all the town-people, whose wealth of the kingship has been inherited through a virtuous family, who has been blessed by the feet of the worshipful Paśupati-bhaṭṭāraka and who meditates at the feet of (his) *bappa*,³ being at the mansion of Kailāsakūṭa, is well and orders the *kuṭumbins*, who have taken up residence in the villages Thambū, Gaṅsul and *Mūla-vāṭikā*⁴, after duly enquiring of their welfare (thus): May it be known to you:

Seeing that the *tilamaka* (channel) which had been brought for the benefit of your villages by bhaṭṭāraka mahārājādhirāja śrī-Amśuvarmman, the venerable, is in a dilapidated condition due to the lack of proper maintenance, on the supplication of *sāmanta* Chandravarmā³ the same (channel) has been given to his charge. He has repaired (the channel) for the benefit of your villages. So that this beneficial work may continue to be useful in the succeeding times without any break, *vāṭikās* (plots)⁴ have been granted. Hence from these (plots) the *piṇḍakam* (tax-contribution) must be collected by you at the due time and the maintenance of the channel must be carried out. Barring these three villages no others are entitled to divert the channel (for the benefit of their villages). For ensuring that this grant lasts, for a long time (ever), this charter

inscribed on stone has been given. Getting to know this (the contents of this charter) none should alter this grant [after giving the other injunctions for ensuring the safety of this grant] The details of the plots [granted]⁴

The grove to the east in the southern quarter of the village ... vim (?) mā²

On the western side of the *tilamaka* . . mā . .

On the east of the temple mā⁴

In the Aśīnkō quarter to the north of the village Mūlavāṭikā mā⁹

In the quarter of ? mā¹

In the Kaḍamprīn to the west of Gaṇsūl-village mā⁴

In the Kaṅkulam quarter mā⁴

This is my own order. Saṁvat 48 Kārttika śukla 2

The *dūtaka* is *yuvarāja śrī-Vishṇugupta*.

Notes

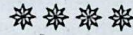
1 The inscription is stated to be on "a slab of stone standing near the temple of Mummuro or Chunnamastihā Dēvi in the Tavajhya (large window) quarter of Patan." (Regmi, *op.cit.*, I, p.93).

2 This equation of the date cited in the record in the Julian calendar follows Regmi D.R.'s arguments.

3 The very titles and attributes of śrī-Udayadēva vis-vis śrī-Jishṇugupta reflect that the former was the *de jure* ruler and the latter the *de facto* ruler. (That in spite of his high sounding attributes the latter was only a feudatory or subordinate is indicated by the absence of the title, *mahārāja* among his titles unlike in the case of the former. However it is noteworthy that whereas in the Chitland stone inscription, śrī-Udayadēva, who is referred to as *mahārājādhirāja* is stated to have been blessed by the feet of the worshipful Paśupati and as one meditating at the feet of *bappa*, in the present inscription those attributes are seen assumed by the feudatory Jishṇugupta and not by his overlord śrī-Dhruvadēva. The importance assumed by Jishṇugupta is further emphasized by the mention of a Chandravarmā, as a *sāmanta* (feudatory) of Jishṇugupta.

4 Whereas only the prominent citizens of three villages, Thambū, Gaṇṣul and Mūlavāṭikā were addressed, the plots (*vāṭikās*), the tax-income (*piṇḍaka*) from which was to be utilized for the periodical maintenance of the channel seem to have been situated in other villages also.

Vāṭikā, though stated to mean a plot of a definite measurement—twenty *mānas* in Orissa and of different sizes in other cases (Sircar D: C, *I.E.G.*, p.368) here it seems to have referred only to a plot of land as the inscription says that the *vāṭikās* granted in different places were of different measurements (given in *mā-māna*) (cf. Regmi, *op.cit.*, II, p.57). However the benefit from the canal was decreed to be exclusive only to the three villages mentioned.



No. 42

ADESVARA SIVALINGA INSCRIPTION

Location	: Kathmaṇḍu, ¹ Nepal.
Date	: C. 625A.D ²
Script	: Siddhamātrika (Early Nāgarī)
Language	: Sanskrit
King	: Śrī-Dhruvadēva
Dynasty	: Lichchhavi
Reference	: Regmi, D.R., <i>I.A.N.</i> , Vol.I, pp.97-98, No.C.

Text

स्वस्ति मानगृहादनेकदिगन्तरप्रथितपृथुपराक्रमो लिच्छविकुलालङ्कार
भूतो भट्टारकमहाराजश्रीध्रुवदेवस्तत्पुरस्सरः कैलासकूटभवनाद्सुल
भनृपतिगुणावभासितसकलमहीमण्डलो भगवत्पशुपतिभट्टारकपादानु
गृहीतो बप्पपादानुध्यातः श्रीजिष्णुगुप्तः कुशली छोगुन्दुवी सामात
लञ्जु ग्रामेषु निवासमुपगतान्कुटुम्बिनः प्रधानपुरस्सरान् कुशलमा
भाष्य समाज्ञापयति विदितम्भवतु भवतां राजपुत्रनन्दवर्मणा स्वपितुः
राजपुत्रजिष्णुवर्मणो मातुर्वत्सदेव्या भ्रातृणाञ्च श्रीभीमवर्म प्रभृतीनां

स्वर्लो कसुखोपभोगपरंपराविच्छेदहेतोर्भगवतो नाथेश्वरस्य प्रतिष्ठानं
 यत्तदस्यैवप्रतिपादनाय विज्ञप्तैः अस्माभिस्तलञ्जुग्रामेषु . . . दक्षिण
 पश्चिमोत्तराणा मद्रिशृङ्गाणाम्पानीय . . . स . . . खस् . . . कोट्टड्
 कृत्वा प्रतिपादितमेवम्वेदिभि . . . परिपालनीय . . . प्यत्रपा . . . त्र
 प्रत . . . प्रतिप . . . ऊच . . . क्षपयैरति . . . विपाक . . . तदनुष्ठान . . . ह . . . ति
 नियमोस्य . . . दूतकश्चात्र युवराजश्रीविष्णुगुप्तः इति ॥

Summary

The preamble of this inscription is similar to the other records citing Lichchhavi Dhruvadēva dealt with above except that here Dhruvadēva is eulogized as one whose extraordinary prowess was well known in all the quarters in addition. With him as the front,³ śrī-Jiśṇugupta, whose kingly qualities had illuminated the whole of the world, who was one blessed by the feet of the worshipful Paśupati-bhaṭṭāraka and one meditating at the feet of (his) *bappa*, being well, from his seat at the mansion (*bhavana*) Kailāsakūṭa after duly enquiry of their welfare ordered the *kuṭumbins* who had taken up residence in the villages. Chhōgunyu, vīsāmā and Talañju⁴ as headed by (represented?) by (their) heads (leaders or elders), thus: rājaputra Nandavarman⁵ having consecrated the worshipful Nāthēśvara, their enjoyment of the pleasures in heaven and for the continuation of their lineage without break, of his own father, *rājaputra* Jiśṇuvarmman, his mother Vatsadēvi, and his brothers, śrī-Bhīmavarmman etc., and having supplicated to us for a grant (to that shrine of Nāthēśvara) he (Jiśṇugupta) had granted (the land)⁶ around the summits of the mountains to the south west and north of the villages Talañju (etc.?) having enclosed it (barricaded)⁷ and having provided the facility of drinking water (therein?).⁸ This grant must be properly administered by the villagers addressed. The *dūtaka* in respect of the grant was *yuvarāja* śrī-Viśṇugupta.

Notes

1 This inscription is said to be on "a slab of stone in the temple of Ādeśvara (Sk. Ādiśvara) near Kathmaṇḍu" (*J.A.N.*, I, p.97.)

2 It is stated that the figures of the date in the inscription "are damaged" (*Ibid.*) The approximate date as above has been given on historical considerations.

3 By mentioning śrī-Dhruvadēva as having placed in the front (*purassara*) śrī-Jiśṇugupta had fulfilled a formality. Otherwise, the latter obviously a subordinate feudatory of the former seems to have acted independently to order the grant recorded in the inscription. He also boasted of having possessed kingly qualities. Whereas Dhruvadēva acted from his mansion, Mānagriha, his feudatory, Jiśṇugupta had his own seat of government at the mansion of Kailāsakūṭa. He also seems to have meditated at the feet of his own *bappa* (father) obviously acknowledging his gratitude to him.

4 The phrase *chhōgumiyu viśāmātalañju-grāmēshu* has to be understood as referring to more than two villages in the locality, as made evident by the term *grāmēshu*, but in the absence of information on the villages in the locality, it is difficult to split the phrase to identify the villages concerned. Later in the inscription there is the phrase, *Talañju grāmēshu* which seems to indicate that *Talañju* was one of the villages. The expression is probably faulty due to the absence of the term *ādi* (etc.) after the mention of the name of one village, *Talañju*.

5 *Rājaputra* Nāḍavarmman has not been identified. Probably he was a subordinate or associate of Jiśṇugupta rather than of Dhruvadēva.

6 As the record seems to say that something was granted for the maintenance of the shrine of Nātheśvara, consecrated by Nāḍavarmman of the grant, must have been of land. The context of the mention of the summits of mountains in the sequence is not clear due to gaps in the inscription due to damage.

7 The reference to *kōṭṭa* (enclosure) having been provided can be understood as a necessity for inhabited places in those mountainous and forest regions to safeguard the place from predatory animals. The word *pānīya* is mentioned which could only mean drinking water rather than water for irrigation.

8 It is debatable if the *dūtaka* Vishṇugupta was a *yuvarāja* (heir apparent) of Dhruvadēva or Jishṇugupta. The latter seems to have been the case as indicated by the surname gupta. This again points to the semi-independent authority exercised by Jishṇugupta vis-a-vis Dhruvadēva, the Lichchhavi scion.



No. 43

KEVALPUR INSCRIPTION

Location	: Kevalpur, ¹ Dhading District, Nepal
Date	: C.625A.D ²
Script	: Siddhamātrikā (Early Nāgarī)
Language	: Sanskrit
King	: Śrī-Dhruvadēva
Dynasty	: Lichchhavi
Reference	: Regmi, D.R., <i>I.A.N.</i> , Vol. I, pp. 98-99, No.CI.

Text

ॐ स्वस्ति मानगृहात्सकलसत्त्वानुग्रहाहितमनोनिरभिमानरमणीयचरित
लिच्छविकुलकेतुः भट्टारकमहाराजश्रीध्रुवदेवपुरस्सरः प्रजाहितोद्युक्तवि
शुद्धमानसः प्रभावशौर्यप्रणतारिमण्डलः गुणैरुपेतोनुपमैरिहात्मवान्प्रिय
. . मपि चन्द्रमा इव सोयमित्थम्भूतः कैलासकूटभवनात् भगवत्
पशुपतिभट्टारकपादानुगृहीतो बप्पपादानुध्यातः श्रीजिष्णुगुप्तः कुशली
नुष्पुन्नद्रङ्निवासिनः प्रधानपुरस्सरान्कुटुम्बिनः कुशलाग्रेसरं समाज्ञा
पयति विदितमस्तु वो भट्टारकमहाराजश्रीवसुराजश्रीमहीदेव श्रीमानदेव
श्रीगणदेवास्मत्पितामहश्रीभूमगुप्त इत्येतैः पूर्वराजभिरस्म दुरुभिः
परानुग्रहप्रवृत्तितया शिलापट्टकशासनतयेन वो यः प्रसाद विशेषैरनु
ग्रहः कृतोभूद्वान्थ . . निच द्वादशभागवस्तुतो यानि प्रसादीकृतानि
कैश्चि . . तथा राजभोग्यतामापादितान्यस्माभि र्भवत्साहाय्यादि
कर्मपरितुष्टैः शतद्वयन्नुष्पुत्रे भगवन्नारायणस्वामिनो भवद्भिरेव कारण
पूजादिप्रवर्तनार्थं प्रतिपादितन्दशशतानि भवतामेव पूर्वराजकृत

व्यवस्थया प्रतिमुच्य दद्भुटार्थादिकरणीयप्रतिमोचनार्थं लिङ्गवल्गोल्ला
दीनामप्रवेशाय पूर्वराजशासनेषु ये प्रसादास्ते षाम्सर्वेषामेव युष्म
दतिसृष्टानामनुमतिशासनमिदमस्माभिरपि प्रसादीकृतमेवं वेदिभिर्भवद्भि
रस्मत्प्रसादप्रतिबद्धजीवनैरन्यैर्वा न कैश्चिदिय माज्ञान्यथाकरणीया
यस्त्वेतामाज्ञामुत्क्रम्यान्यथाकरिष्यते कारयिष्यते वा तस्योत्पथगामिनः .
दण्ड . . वि . . ये . .

Translation

Bhaṭṭāraka, mahārāja śrī-Dhruvadēva, the banner of the Lichchhavi family whose mind was set on doing good to all creatures and who has a pleasant disposition and character without egoism, from Mānagriha³

Having him in the front (the guiding spirit) śrī-Jishṇu-gupta, who is devoted to doing good to the subjects, whose mind is clear, who with his power and valour had subdued the circle of his enemies, who is endowed with unparalleled qualities, who is conscientious, who, like the moon is dear (to all?); such a one so distinguished and blessed by the feet of the worshipful Paśupati-bhaṭṭāraka, who meditates at the feet of (his) *bappa*, orders, after first making the enquires about their welfare, the *kuṭumbins* (as represented) by their leaders (elders), residing in Nuppunna-draṅga⁴ (thus): Be it known to you, that the favour conferred on you through a stone inscription impelled by the desire to be good to others, earlier by *bhaṭṭāraka mahārāja śrī-Vasurāja, śrī-Mahīdēva śrī-Mānadēva, śrī-Gaṇadēva*⁵ our own grand-father, *śrī-Bhūmagupta*⁶ and such others kings (i.e.) the grant of out of twelfth part of the materials (*vastuto*)⁷ which somehow or other had come to be appropriated for the enjoyment of the king, now, by us being pleased with your efforts to help and such other beneficial actions⁸, two hundred⁹ is granted to you for conducting the *kāraṇa-pūjā* (worship on special occasions) for God (the worshipful Nārāyaṇa -

svāmi in Nuppunna, by you alone (exclusively) and fixing the ten hundreds⁹ as had been allocated to them as per the arrangement made by earlier kings, again for them (their enjoyment, and in consequence, prohibiting the entry of (the officers), *lingval sōlla* etc. for doing (for collecting?) *daṅkuṭṭārtha* etc.⁷ (in their village, Nuppunna, as had been ordered through the charters issued by earlier king in their favour, all charters restored to them those same favours that had been extended to them earlier were restored to them through this charter, which also warned the officers under the employ of the issuer of this charter and others who might get control of the administration of the area in future to refrain from disturbing the enjoyment of the benefits conferred on them through this charter.¹⁰

Notes

1 Regarding the location of the inscription Regmi has stated that it is on a slab of stone lying in a field in the village Kēvalpur west No.1 district of Dhading on the southern part (*op. cit.*, I, p.98).

2 It is stated that the date of the record (cf. it had been cited) has been lost due to the damage in the last two lines of the inscription (*Ibid.*)

3 While it is clear that the successive members of the Lichchhavi family were stationed at Mānagriha and that their supposed subordinates of the Gupta family (?) who were the real rulers with seemingly independent authority operated from Kailāsakūṭa, it is not known as to what purpose was served by the statement "from Mānagriha", with reference to the members of the Lichchhavi family. The further mention of the word "*purassara*", again seems to have been an ornamentation as there is no reflection in the record that the Lichchhavi king directed his Gupta subordinate to make the grant (See *Ibid.*, III, pp.169-71).

4 The place Nuppunna-draṅga has not been identified. The suffix in the name "*draṅga*" possibly referred to a watch-station for collection of custom duties or a station for the collection of revenue on goods in transit. (cf. Sircar, D.C., *op.cit.*, pp.100-101). The information given further in the record seems to justify this understanding (See below).

5 Bhaṭṭāraka-mahārāja śrī-Vasurāja, śrī-Mahīdēva, śrī-Mānadēva and śrī-Gaṇadēva seem to have been rulers of the region, who preceded Lichchhavā Śivadēva. Of them only śrī-Mānadēva and śrī Gaṇadēva, seems to be represented in the inscription Nos.1-10 and Nos. 38-45 respectively as dealt with by Regmi in his *I.A.N.* They do not claim descent in the line of Lichchhavis.

6 Śrī-Bhūmagupta as mentioned here as the grandfather of śrī-Jishṇugupta, who issued the present record, is understood to have been the same as śrī-Bhaumagupta (*I.A.N.*, II, p.60, n.1). who seems to have begun his career as an important official (*mahā-pratihāra*) even during the time of śrī-Gaṇadēva (*Ibid.*, No.38-44) and had continued in the period of the Lichchhavi śrī-Śivadēva, (*Ibid.*, No.49) in his earlier years of reign.

7 The phrase “*dvādaśa-bhāgavastutō*” seems to indicate that the place Nūppunna having been a *draṅga* or “a station for collection of customs duties”, the twelfth part of the materials transiting through that station was declared to be deposited to the royal account (i.e.) one-twelfth of those materials was required to be paid as the duty to the ruler of that place. As a favour to the village Nūppunna, this twelfth part had been assigned to them. This taxing or appropriation of the twelfth part seems to be referred to as “*daṅkhuṭṭārthādī-karaṇīya*” later in this inscription. Līngval and śolla seem to have been the officials in charge of this collection. (cf. *I.A.N.*, II, p.60)

8 The phrase *Bhavat-sāhāyyādī-karma* (i.e.) “your helpful actions”, is enigmatic. On the one hand it is mentioned that the stated benefit had been conferred on the village of Nūppunna-draṅga repeatedly (had it to be renewed in every reign? Obviously it was not a perpetual grant) earlier and that now those villagers had to earn the same benefit by helpful actions. It seems possible that the same village helped Jishṇugupta in acceding to supreme authority and that as a reward to them that same benefit was renewed in their favour by him. What that benefit was is discussed in the note above.

9 The significance of this two hundred and ten hundred is not clear. Probably together they represented the collection in cash as customs on commodities in transit through the village instead of in kind as was being collected earlier. Due to the texts of these charters having been drafted to reflect local practices and having been interspersed with terms of strictly local significance, their purport is often rendered somewhat obscured.

10 The last two lines of this charter are very much damaged.

No. 44

MALITAR INSCRIPTION

Location	: Malitar, ¹ Nepal
Date	: Samvat 49 ² = 625 A.D.(?)
Script	: Siddhamātrikā (Early Nāgarī)
Language	: Sanskrit
King	: Dhruvadēva
Dynasty	: Lichchhavi
Reference	: Regmi, D.R., I.A.N., Vol.I, p. 95, No. XCVIII.

Text

स्वस्ति मानगृहाद् लिच्छविकुलकेतुर्भट्टारकमहाराज श्रीध्रुव
देव . . . या सन्निवेशवि . . यितसु . . . सदनुवि . . . कैलास
कूटभवनाद् विशुद्धपुण्योदितचित्तसन्ततिः पराकृतापाय . . धर्मस्थिति
पूत शासनः समस्त . . . भगवत्पशुपतिभट्टारकपादानु गृहीतो
बप्पपादानुध्यातः श्रीजिष्णुगुप्तः कुशली . . वृत्तिभुजस्तदाधिकृतांश्च
. . . कुशलमाभाष्य . . विदितम्भवतु भवतां माग्वलग्रामकुटुंबिनः
. . . पभुज्यमानमस्माभिः . परायपतितां प्रणालीं . . तः ख . .
क्षि . . प्रवेशेन माग्वलग्रामपाञ्चालिकानां प्रसाद . विदित . .
वानकैश्चिदस्मत्प्रसद . . यो . . . स्मदाज्ञां विलङ्घ्यान्यथा
त्वमापादयेत्तद . . . भवितारस्तैरपि पूर्वं . . . गुरु . . . न्मोदनानु
पालनीयं मवश्यं . . न . . य संवत् ४० ९ माघकृष्णद्वादश्यां
दूतक . . . युवराज श्रीविष्णुगुप्त इति ॥

Summary

This inscription is very much damaged with portions having been rendered unreadable. Even so it is seen that the preamble portion of the inscription is similar to the Tavajhya inscription dealt with above. There are however some additional attributes of śrī-Jishṇugupta. His mind is stated to have been occupied only by a continuous series

of pure and beneficial thoughts and that he was one whose administration was pure, he having adhered to the dictates of the codes on the subject (The other fresh attributes are mutilated). It refers to those who were enjoying such (villages?) that had been granted for their livelihood (lords or fief-holders), those appointed and authorised by them. The record refers to the *kuṭumbins* of Māgvala-grāma (probably the village is referred to as Māggōla later in the inscription) a *praṇālī* (channel) for the benefit of that village and the *pāñchālikas* of Māggōla village, who were probably given the charge of the maintenance of that *praṇālī*³. The date, the twelfth phase of the dark fortnight in the month of Māgha in saṁvat 49 is cited.

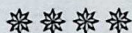
The *dūtaka* was again *yuvarāja śrī* Viṣṇugupta.

Notes

1 Malitar is stated to be "a village about 2 miles to the west of the village of Balambu in the vicinity of Thankot."

2 Regarding the identification of the era to which the date quoted in the inscription pertained, see above.

3 The village Māgvala or Māggōla has not been identified. The chief interest of the record is the mention of *grāma-pāñchālikas* and the channel (*praṇālī*) dug for the benefit of that village, which benefaction is further evidence of the intense royal activity during this period to promote agriculture in Nepal during this period.



No. 45

BHAIRAVDHOKA INSCRIPTION

Location	: Kathmaṇḍu, ¹ Nepal
Date	: C. 625A.D ²
Script	: Siddhamātrikā (Early Nāgarī)
Language	: Sanskrit
King	: Dhruvadēva
Dynasty	: Lichchhavi
Reference	: Regmi, D.R. <i>I.A.N.</i> , Vol. I, pp. 95-97, No.XCIX; Indrajī, Bhagavanlal, <i>IA</i> , IX, pp.173-174.

Text

ॐ देवा . . वण्यावञ्चितो दूरमात्मा पौरस्त्यमुयन्न . भिमुखहसित
मिति सौङ्गेरादिमेतच्चान्यत्रिरहस्तवयिपरवश . न्दनीयास्य सन्ध्या
जलैर्वः स्वकरमपहरन्त्यब्धिजासेश्वरा श्रीः स्वस्ति मानगृहाद् . दित
चित्तसन्ततिलिच्छवीकुलकेतुर्भट्टारकमहाराज श्रीध्रुवदेवपुरस्सरः
सकलजननिरुपद्रवोपाय सन्विधानार्पितमानसः कैलासकूटभवनात्
भगवत्पशुपतिभट्टारकपादानुगृहीतो बप्पपादानुध्यातः श्रीजिष्णुगुप्तः
कुशली दक्षिणकोलीग्रामे गीटापाञ्चालिका . . गान्कुशलमाभाष्य
समनुदर्शयति विदितम्भवतु भवताम् . . . समधिगतनयविधिज्ञानाद्
उपात्तायती रूपेणानुपमो गुणी . . . भृशम्पूजित इत्येवम्प्रथितोपि यः
प्रियहितम्प्रत्याद . . न्वितेत . . . क्षितौ बलवतः शत्रुन्व भञ्जस्वय
मिच्छम्भूतेनास्मदनुमोदितेन तदात्वायति . . ष्ठानं व्याप्रियमाणेन लोका
नुग्रहप्रवृत्तचेतसा महासामन्तश्रीजीवदेवेन यथायन्तिलमको भवता
मन्येषांचोपकाराय मा . . . पिण्डकदशभाग म्प्रत्याकलय्य भवद्विरेवो
पसंहर्तव्यः . . . श्वरस्वामिनः पूजा पाञ्चालीभोजनञ्च दिवसनिय
मेन यथातिलमकप्रतिसंस्कारश्च कालानतिक्रमणैव कार्य इत्येषोस्य
पुण्याधिकारो व्यवस्था चास्मत्प्रसादोप जीविभिरन्यैर्वा न कैश्चिदन्यथा
करणीया यः कश्चिदेतामाज्ञामति लङ्घ्यान्यथाकुर्यात्कारयेद्वा त . .
ज्ञातिक्रमक्रतो अवश्यमेव दण्डो विधातव्यो येप्यस्मदकृतप्रसादः

.. सम्भविष्यन्ति तैरप्यात्मीयः स्वपुण्याधिकारोऽस्मत्कृतप्रसाद .. स्य
रक्षायामनुपालने च ... हितैर्भवितव्यम् ... स्यादेव ... दत्तातः
इति

Translation

This record has the auspicious symbol *ōm* at the beginning. Then there is the invocatory verse, the details of which are not clear due to the damaged state of the inscription. After this verse, the record proper starts with a *svastī* at the beginning. It states that with *bhaṭṭāraka mahārāja śrī-Dhruvadēva*, the banner of the Lichchhavi family, who uninterruptedly devotes his mind for doing good to the people, as his front (*purassara*),³ *śrī-Jishnugupta*, whose mind is engrossed in devising ways and means for all the people to live without any distress, who is blessed by the feet of the worshipful Paśupati-bhaṭṭāraka, who is meditating at the feet of (his) *bappa*, from (his seat at) the mansion in Kailāsakūṭa, being well, directs (the leading citizens as represented by the) *gītā-pāñchālikas*⁴ in the village Dakṣiṇakōṭī⁵ after due enquiries of their welfare (as follows):

By *mahāsāmanta śrī-Jivadēva* whose mind is bent upon doing good to the people, who has mastered the arts concerning polity and rules and has gained authority, who has demolished overgrown enemies, this *tilamaka* (channel), (which has been dug) for your and others' benefit ... The tenth part of *piṇḍaka*,⁶ collecting which, only you should carry out ... the worship of ... śvara-svāmin and feed the *pāñchālī* daily and carry out the maintenance of the *tilamaka* in time as per schedule.⁷ This is a meritorious authority.

This grant portion is followed by the usual admonitions against disruption of this above order. The last two lines of the inscription are more damaged than the part containing the body of the record.

Notes

1 This inscription is stated to be on a slab of stone standing by the side of the road near the southern gate (Bhairavdhōka) of Kathmaṇḍu opposite the temple of Viṣṇu called Mīna-Nārāyaṇa. On top of the slab a wheel or discus (*chakra*) is cut in relief (*I.A.N.*, I, p.95).

2 This date has been assigned to this record for historical reasons.

3 *Purassara* meaning the leader or one in front, has been used here with reference to the position of Dhruvadēva, to fulfill a formality, to indicate the subordinate status of Jishṇugupta in relation to Dhruvadēva. But from the contents of the record it is learnt that Dhruvadēva had no authoritative say in the issue of the charter. It was Jishṇugupta who acted independently. *Mahāsāmanta* śrī-Jivādēva, who probably dug the channel (*tilamaka*) for the maintenance of which Jishṇugupta made the grant seems to have been a subordinate of Jishṇugupta rather than of Dhruvadēva.

4 *Pāñchālikā* seems to have been a body in charge of local administration in the village. This term is apparently a local adaptation of the word *pāñchāyat*, a body consisting of five leading citizens (See *I.A.N.*, III, pp.256-59). The significance of the prefix *gīta* to the word *pāñchālika* is not clear.

5 The village Dakṣiṇakōḷī, though not identified has been understood as having been situated to the south of Kathmaṇḍu. The suffix *kōḷī* has been conjectured to be indicative of the association of the village with the group of people called Kōliyas, who claimed to be Kshatriyas, had settled in Nepal. Māyādēvī, mother of Siddhārtha (who later became the Buddha) was the daughter of a Kōliya chief.

6 *Pinḍaka* is stated to refer to "taxes as served in a lump" (Sircar, DC, *op.cit.*, p.250). Though from the available text of the inscription, it is not clear, it can be deduced that it was the revenue assessed on the village Dakṣiṇakōḷī, the *gīta-pāñchālikas* of which were ordered to appropriate a tenth part of the *pinḍaka* for meeting the expenses on the worship in the temple, feeding the *pāñchālīs* and maintenance of the channel (*tilamaka*).

7 Due to the damages of the stone containing this inscription, and the consequent loss of words of the inscription, it is difficult to say if śrī-Jivādēva, the *mahāsāmanta*, had the channel (*tilamaka*) dug or only made the arrangement for ensuing its maintenance after securing the necessary concurrence of his overlord Jishṇugupta. It is not ascertainable if the worship of . . . śvara-svāmin and *pāñchālī-bhōjanam*

were in anyway connected with the maintenance of the *tilamaka* or if they were other benefactions, the concerned expenditure on which, was also to be met, with the tenth part of . . . *piṇḍaka*. The name of the deity (the part of the name as available . . . *śvara-svāmin*, indicates that the God was a form of Śiva) and the place where the temple for that God was situated are also lost in the damaged portion of the inscription. *Pāñcālī-Bhojanam* is also a puzzling stipulation. Apparently these *pāñchālīs* to be fed were distinct from the *gītā-pāñchālīs* who were ordered to arrange for the feeding of the *pāñchālīs*. Possibly these *pāñchālīs* were the members of the body in charge of the conduct of worship in the said temple. As such it can be understood that *pāñchālī* was a generic term, indicative of any body, concerned with the administration either of a temple or a village.



No. 46

YENGAHITI (KATHMANDU) INSCRIPTION OF
BHIMARJUNA

Location	: Kathmaṇḍu, ¹ Nepal.
Date	: C.630 A.D. ²
Script	: Siddhamātrikā (Early Nāgarī)
Language	: Sanskrit
King	: Bhīmārjunadēva
Dynasty	: Lichchhavi
Reference	: Regmi, D.R. <i>I.A.N.</i> , Vol. I, pp.100-01, No. CIII.

Text

ॐ स्वस्ति मानगृहादभिनवोदितदिवसकरकराधिकतरदीप्तयशोम्शुमाली
लिच्छविकुलतिलको भट्टारकमहाराजश्रीभीमार्जुनदेवस्तत्सहितश्च नर
पतिगुणसम्पद्भूषितो भूरिजागत . . . शशिशुभान्ङ्कीर्तिमुच्चैर्दधानः
मुदितजन . . . न मान्यः . . . रायप्रमथितरिपुपक्षो देशसौख्यैकचित्तो
भगवत्पशुपतिभट्टारकपादानुगृहीतो बप्पपादानुध्यातः श्रीजिष्णुगुप्तः
कुशली दक्षिणकोलीग्रामनिवासिनो ब्राह्मणप्रधान पुरस्सरान्

सर्वपाञ्चालीकुटुम्बिनः कुशलमभिधाय समाज्ञापयति विदितम्भवतु
 भवतां यो युष्माकम्मल्लकरः पूर्व . . . श्वतुर्भिस्ताम्रि कपणैः प्रति
 मुक्तोभूदस्माभिः . . . पणाः प्रतिमुक्ता मल्लपोतकानामपि मर्यादा
 . . . समलङ्कृत्य यन्निष्क्रमणन्तदपि प्रतिमुक्तम्भट्टाधिकरण
 बस्तुना च यूयन्नानुस्मरणीया इत्य प्रसादीकृतं शक्तवाट
 करणीयस्तु चतुर्भिस्ताम्रिकपणैः प्रतिमुक्तो . . . त्पननदीदेवकुल
 प्रासादस्य . . . त्य . . . पुरुष . . . कृ . . . जाजीत्यकालधर . . . युज्यते
 स . . . द्विर . . . कृता . . . दे धनीय . . . सादाशी . . . य इ प . . . वः
 प्रसादः कृतः . . . दक्षिणकोलीग्रामे . . . ष्यते . . . त्रिभि . . . नीय . . . ति इ

Translation

Om well-being! From Mānagriha, *bhaṭṭāraka-mahārāja*
 śrī-Bhīmārjunadēva, whose, radiating fame is brighter
 than the rays of the rising Sun and who is the banner of
 the Lichchhavi dynasty,

In association³ with him śrī-Jishṇugupta, who is
 adorned with the wealth of the qualities of a ruler of men,³
 who holds high his fame due to his benevolence, like the
 moon, who gladdens the people, who has confounded the
 host of his enemies, whose sole aim is to secure welfare to
 people of the country, who has been blessed by the feet of
 Paśupati-bhaṭṭāraka, who meditates at the feet of *bappa*, is
 well and has addressed this order to all the *pāñchālī-*
*kuṭumbins*⁴ resident in the village Dakṣiṇakōlī⁵ headed
 by the leading Brahmins, after enquiring of their welfare:

May it be known to you. For your benefit the *malla-*
kara (tax on goats?) payable at the rate of four copper
*paṇas*⁶ which was exempted previously is now also
 exempted by us; you are also released from the covenant
 requiring you to release (in our favour) the (fixed number
 of) young ones of the *mallas* (goats?) after adorning
 them;⁷ [After this, the portion of the inscription is eroded
 and only some words and phrases have been read. There
 is mention of the *bhaṭṭādhikaraṇas*⁸ (the authorized body

consisting of brahmins?), of some material that should not be remembered, of Śāktavāṭa,⁹ of relief from (another tax?) amounting to four copper-panas,⁷ of a river, of the premises of a temple (*dēva-kula-prāsāda*),¹⁰ etc.]

Notes

1 Regarding the provenance of this inscription Regmi writes, "A slab of stone standing in the courtyard of a water conduit called Yengahiti, Kathmandu.

2 The date of the record, if it had been cited, has been lost due to the erosion of the bottom portion of the inscription. This approximate date has been given on historical grounds.

3 How much significant on the relative position of the Lichchhavi king Bhīmārjuna and his feudatory Jishnugupta, is the term *sahita* used here (also see Tavajhya inscription, No. XLVII) as distinct from the other term *purassara*, as used in the previous records cannot be definitely stated. It can be seen that here as in the Ādēśvara inscription (C) Jishnugupta is stated to have possessed the qualities of a king (See Regmi, *op.cit.*, III, pp.169-70,176).

4 *Pāñchālī-kuṭumbins* were probably the *kuṭumbins* who were members of the administrative body (*pāñchālī*) in the village. Regmi however understands the phrase as referring to "householders of all *pāñchālīkas*" (*op.cit.*, III, p.176).

5 Dakshiṇa-kōṭī village has not been identified. However, Regmi has tried to explain how the name of the village might have been derived from the settlement therein of a group of people called *Kōṭī* or *Kōṭiyas* who claimed to be Kshatriyas (*Ibid.*, p.172).

6 The phrase, *chaturbhiḥ tāmrika-panaiḥ pratimukto* could also mean that *malla-kara* leviabale was restricted to four copper *panas*. Regmi interprets the passage differently (*Ibid.*, p.176).

7 The passage, *malla-pōtakānām = api maryādā . . . samalañkṛitya yan-nishkramaṇam* can also be interpreted as referring to the ritualistic setting free of the goats (Regmi interprets it differently, *op.cit.*, II, p.62; III, p.176).

8 For a discussion on the meaning of *bhaṭṭ-ādhikaraṇa* see Regmi *op.cit.*, pp.129-30, 176. It must be pointed out that in Tamilnāḍu in ancient days, the village organisation consisting of Brahmins called *sabhā* was in control of the administration of a *brahmadēyam* village

including the realization of taxes in the village. In several details reflected in the Nepal inscriptions, some similarity with the practices and designations of Tamilnāḍu is found.

9 Regmi says that *śaktavāta-karaṇīya* could have referred to a kind of free forced labour the villagers were obliged to render (*Ibid.*, p.176). It can be pointed out that here also the *śaktavāta-karaṇīya* seems to have been restricted to the payment of four copper *pañas*.

10 As *dēvakula* itself refers to the temple and its premises, the *prāsāda* might have been other mansions (in the place).



No. 47

BALAMBU (DHAKASITOL) INSCRIPTION OF
BHIMARAJUNA

Location	: Balambu, Nepal ¹
Date	: Samvat 55 = 631 A.D. ²
Script	: Siddhamātrikā (Early Nāgarī)
Language	: Sanskrit
King	: Bhīmārjunadēva
Dynasty	: Lichchhavi
Reference	: Regmi, D.R., <i>I.A.N.</i> , Vol. I, pp. 99-100, No. CII.

Text

ॐ स्वस्ति मानगृहाद् . . . नो नयनाभिरामो लिच्छविकुलकेतु
र्भट्टारकमहाराजश्रीभीमार्जुनदेवः तत्पुरस्सरः कैलासकूटभवनादति
महापुण्य . . . पदापलक्ष्मीपरिष्वङ्गो भगवत्पशुपतिभट्टारकपादा
नुगृहीतो बप्पपादानुध्यातः श्रीजिष्णुगुप्तः कुशली गीनुङ्वृत्तिभुजो
दिग्वारवृत्तिभुजश्च यथार्हम्प्रतिमान्यानुदर्शयति विदितम्भवतु भवताम
स्माभिर्जोत्प्रिङ्ग्रामे स्वादुशुचिशीतलसलिलाम्भो . . हजनि किम्पात
यित्वा प्रणालीमस्या एवानुपालनहेतोः गीनुङ्भूमौ सर लारामङ्कार
यित्वा स . . . ण्डुदेवकुलदिग्वारवस्तुसहितं जोत्पिङ्ग्रामपाञ्चालि

कानां चैलकरं प्रतिमुच्य प्रसादीकृतं तस्याश्च गीनुड्वृत्ते सीमापश्चिमेन
 न्हाकमार्गखातकः उत्तरेण तैडोस्थल दक्षिण खातकः पूर्वेण नतिदुल्
 दक्षिणेन शुंशुशानखातकः ततः . . . मार्ग खातकः इत्येतत्सीम
 परिक्षिप्तायाम्भूमावस्मत्प्रसादोपजीविभिरन्यै र्वा न कैश्चिदप्यल्पापि
 पीडा करणीया येत्वेतामाज्ञामुल्लङ्घ्यान्यथाकुर्युः कारयेयुर्वा तानत्यर्थ
 मेव वयन्न मर्षयिष्यामो भविष्यद्भिरपि भूपतिभिः पूर्वभूपतिधर्माधि
 कारानुपालनादृतैर्भवितव्यं चिरकालस्थितये चास्य धर्माधिकारस्य
 शिलापट्टकशाशनं इदन्दत्तमिति स्वयमाज्ञा दूतकश्चात्र युवराज
 श्रीविष्णुगुप्तः संवत् ५० ५ आश्वयुज शुक्ल पञ्चम्याम् ॥

Translation

[In the beginning it is again stated that having *bhaṭṭāraka Mahārāja śrī-Bhīmārjunadēva*, who is pleasant in looks, the banner of the dynasty of Lichchhavi, operating from Mānagriha as the *purassara*, *śrī-Jishṇu-gupta*, who has been embraced by Lakshmi (wealth), who has been blessed by the feet (which he worships) of the worshipful Paśupati-bhaṭṭāraka and who meditates at the feet of his parents, is well and from the mansion of Kailāsakūṭa, after duly honouring them, directs those enjoying Gīnuṁ as their maintenance and those enjoying Digvāra as their maintenance, (thus): May it be known to you;

By us, in Jōlprīn, village⁴ after laying a channel with tasteful, pure and cold water, and for its maintenance, having laid out a grove of *sarala* (pure) trees in the area of Gīnuṁ⁵ . . . along with the *dēvakula* (temple) and *digvāra* materials,⁶ this favour of exemption from the tax on cloth and garments has been conferred to the *pāñchālikas* of Jōlprīn village. For that the boundaries of the fief of Gīnuṁ⁷ to the west, the ditch on the way to Nhākam, on the north, the southern ditch of Taiḍōsthala, on the east, Natidul, on the south the ditch of the cremation ground of Kam and the ditch on the way to . . .

Thus, in this ground as delimited above, those living due to our grace and favour on others should not cause any harm.

[This is followed by the usual warning to the transgressors of the above order and appeal to the future rulers to protect the above grant and the statement that to ensure the currency of the above virtuous injunction for long time to come, it was committed to a stone charter (inscribed on stone to be seen and noted for adherence).]

Yuvārāja śrī-Vishṇugupta as the *dūtaka*⁸ on *Samvat* 55 *Āśvayuja śukla* fifth phase.

Notes

1 Regarding the provenance of the inscription Regmi says "A slab of stone standing on a deserted place outside the village of Balambu near the dilapidated temple of Mahālakshmī." (*Op. cit.*, I, p.99).

2 Regarding the era to which the date cited is attributed, see above.

3 Obviously the reference is to officials, who had been granted the blocks of land (villages) called *Gīnuñ* and *Digvāra* as their fee and maintenance.

4 The village *Jōlprīn* and other localities mentioned in the inscription have not been identified.

5 It is not clear from the available text how the planting of the grove of pine trees was to help the maintenance of the channel.

6 The relevance of the *dēvakula* and *digvāra-vastu* is not also clear. As *digvāra* was the means of sustenance of an official, it might not have been a village but a kind of tax related to *dēvakula*.

7 The purpose for which the boundaries of the village *Gīnuñ*, the *ṛitti-bhuja* of which was addressed by the grantor is not clear. For one thing the benefit conferred was for the village *Jōlprīn*. For another it is not clear why the *ṛitti-bhuja* of *Digvāra* village was also addressed. However, with gaps in the information available in the present state of the inscription Regmī has done a heroic job. The details given in the inscription will be fully comprehensible only when the full picture of the practices in Nepal during the relevant period becomes available.

8 This Vishṇugupta is obviously the one of that name who being at Kailāsakūṭa taking śrī-Bhīmārjunadēva of Lichchhavi-kula seated at Mānagriha began issuing grants definitely from Saṁvat 64 and possibly even from sam 57 onwards. Possibly he was the *yuvarāja* of Jishṇugupta rather than Bhīmārjunadēva.



No. 48

MALIGAON INSCRIPTION

Location	: Maligaon (Kathmaṇḍu), ¹ Nepal.
Date	: Saṁvat 57 = 633 A.D. ²
Script	: Siddhamātrikā (Early Nāgarī)
Language	: Sanskrit
King	: ³
Dynasty	:
Reference	: Regmi, D.R., <i>I.A.N.</i> , Vol. I, pp.105-06, No.CVII.

Text

Metre: V. 1; *Indravajra*

ॐ स्वस्ति कैलासकूटभवनाद् . . . वय
 मा . . कारण . . व केवलमि . . भि . . हित . . व्यवस्थेय
 मुपदा . . . त . . . पत्यावुपरते नष्टे प्रव्रजितेपि वा पतितेपि
 पत्यादृष्टे योषितामपरः पति इत्येव . . . मादिभिः कारणै रपरैरपि
 कारणान्तरैर्विवाहात्पतनकालं सङ्ग्रहणेनापरं पतिमुपयाता निरपत्या
 योषितो ज्ञातिभिः व . . . या . . . यदि परिभ्रश्यान्त्यत्यन्तरमुपा
 ददत एवं द्वितीयं सङ्ग्रहमुपयातानि पुत्रवत्यो भविष्यन्ति तां माप्चो
 काधिकारोयं यथा व्यवस्थम्प्रवर्तयितव्यस्तास्वप्यतासुयतीसारूप्य
 कन्तन्नाम्ना परिभाषिताञ्च धनं तम्माप्चोकवृत्तिभुजा ग्राह्यं ततोपि
 पुरुषपरितोषमभावयित्वा बहुशोपि -

व्यपेतलज्जाप्रखलस्वभावाश्चारित्रधर्मोपगता युवत्यः ।

सन्तोषहीना प्रथमे विरक्ता रागानुषक्ताः पुरुषं भजन्ते ॥ १ ॥

तापि यदि पुत्रवत्यो भविष्यन्ति नैव माप्योकाधिकार भागधेया यस्त्वेता मतीतानेकनरपतिकृतव्यवस्थानुगामिनीमस्मद् व्यवस्थामन्यथाकुर्यात् वयमत्यर्थं न मर्षयिष्यामो भाविभिरपि भूपतिभिरिदमस्मत्कृतं देशपीडा परिहारनिष्ठं शासनमात्मीयमिव पूर्वराजगुरुतया सम्यगनुपालनीयमिति समाज्ञापना संवत् ५० ७ फाल्गुण शुक्ल सप्तम्यां दूतकोत्र श्रीयुवराज श्रीधरगुप्तः ॥

Translation

Om! Svasti! From Kailāsakūṭa-bhavana

[The top portion of this record has been rendered unreadable.]

In the case of such ladies, who have fallen from righteous conduct on their husbands having deserted them, or their having become monks (or exiled?) or their being indifferent to them, of such ladies who have taken on a different husband thus nullifying their original marriage and of such ladies, who being issueless from their due marriage and at the initiative of the close relatives have taken a different husband and if under these circumstances, they remain without a son (heir), they will come under the purview of the authority of *māpchōka* and the property declared in their name, will become seizable by him, who enjoys the allotment of maintenance in his capacity of *māpchōka*, (However, in the case of) those who did not get the (sexual) satisfaction from their married spouse, and without any feeling of shame, due to their wayward nature and impelling passion resort to a different husband, even though their such conduct is against the established social norms, if they get a son (heir), they will not come under the purview of the *māpchōka*'s authority.

This dispensation has been made by us in emulation of the many kings who had been there before. If anyone

disturbs this we will not tolerate it. The future rulers of this area are entreated to honour this arrangement made for relieving the distress of the people,⁴ as if it has been made by themselves.

Samvat 57 Phālguna, śukla 7th phase

The *dūtaka* here is *śrī-yuvarāja Śrīdharagupta*.

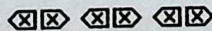
Notes

1 It is stated that this inscription is on "a slab of stone in a place called Maligaon Kathmandu (now in the National Museum)" (Regmi, *op.cit.*, I, p.105).

2 Regarding the era to which this samvat cited is ascribed, see above.

3 As the inscription starts with the statement that it was issued from Kailāsakūṭa, and ends with the citation of the date, samvat 57, it can be understood that it was issued either by Jishnugupta or his son Vishnugupta independently without involving the authority of any Lichchhavi overlord. Though the name of the ruler-issuer of the charter is lost in the badly damaged top portion of the record, the statement at the end that the *dūtaka* for the charter was *śrī-yuvarāja Śrīdharagupta* reveals that the issuer was Vishnugupta (See Regmi, *op.cit.*, III, p.185).

4 The distress of the people (*dēśa-pīḍā*) which was sought to be ameliorated by the issue of this order, can be understood to have pertained to the disposal of the property of women who, under various circumstances had begun living as the spouses of men who were other than their husbands. As per this order where such women had a son, that property would naturally be inherited by that son and where they had no son, the property would be appropriated by the one who enjoyed the subsistence portion pertaining to the office of *māpchōka*. The significance and function of this office of *māpchōka* has not been elucidated. Regmi has discussed at length the practice of wives resorting to a man other than their husbands as justified by the Hindu law givers (*Ibid.*, pp.185-187). That these aberrations in the social practices received royal attention seems to indicate that the said aberrations were fairly frequent in Nepal of those times.



No. 49

THANKOT INSCRIPTION

Location	: Thankot, ¹ Nepal.
Date	: Samvat 57 = 633 A.D. ²
Script	: Siddhamātrikā (Early Nāgarī)
Language	: Sanskrit
King	: Bhīmārjunadēva
Dynasty	: Lichchhavi ³
Reference	: Regmi, <i>I.A.N.</i> , Vol.I, pp.103-05, No.CVI.

Text

Metre : V.1; *Sragdharā*.

ॐ तर्जन्या कर्णकण्डूमुपशमनसुखोन्मीलितार्धेक्षणस्य
श्री निःसंगोपगूढस्तनकलशयुगं स्पर्शरोमाञ्चितस्य ।
मायासुप्तौ स्थितस्य स्फुटजलधिजलक्षालिताङ्गस्य शौरैः
भूयात्पर्यस्तहस्तस्थगितमुखशशिश्रेयसां जृम्भितं वः ॥ १ ॥

स्वस्ति मानगृहात्सिङ्धासनाध्यासिकुलकेतुरभट्टारकश्रीभीमार्जुनदेव
स्तत्पुरःसरः कैलासकूटभवनात्सोमान्वयभूषणो भगवत्पशुपति
भट्टारकपादानुगृहीतो बप्पपादानुध्यातः श्रीजिष्णुगुप्तदेवः कुशली
थेञ्चोग्रामनिवासिनः कुटुम्बिनो यथाप्रधानङ्कुशलमाभाष्य समाज्ञा
पयति विदितम्भवतु भवतां अस्मत्स्वप्रपितामहमानगुप्तगोमिकारित
पुष्करिणीमुद्दिश्य ग्रामस्योत्तरेण पर्वतभूमिश्रोखपरानामधेयचैलकरम्
प्रतिमुच्य दत्ता तस्याश्च कालान्तरेण शासनान्तर्भावमभूत्तदवेत्य
प्रपितामहकृतज्ञतया अस्माभिरिदं शिलापट्टकशासनञ्चिरतरकाल
स्थितये दत्तं सीमा चास्योत्तरपूर्वेण पूर्वेण शिखरोपर्यधोगोमिखातक
मनुसृत्य पश्चात्पानीयपातः पूर्वदक्षिणेनैव येब्रंखगे दक्षिणेन थम्बिदुल्
ततोनुसृत्य दक्षिणेनैव सुरिसिंवत्ती दक्षिणेन नदी दक्षिणपश्चिमेन
शलङ्खा पश्चिमेन खातकस्ततोनुसृत्य पहञ्चो ततो लुम्बञ्चोत्तरेण
तत्पर्वतशिखरमूर्धनि खातकस्ततो यावत्स एवोत्तरपूर्व खातक इति

अन्यश्चास्माभिः प्रयोजनान्तराराधितैर्भवतां ग्रामनिवासिनां कुटुम्बिना
 म्प्रसादविशेषो दत्तो दक्षिणकोलिग्रामे गोयुद्धे गोहले गोहले
 यदेयमासीत्तस्यार्धम्प्रतिमुक्तम् सिंतुकरेच येन कार्षापणन्देयन्तेनाष्टौ
 पणा देया येनाष्टौ पणा देयं तेन पणचतुष्टयं मल्लकरे च पणचतुष्टय
 न्देयमिति यस्त्वेतामाज्ञामुल्लङ्घ्यास्मत् प्रसादोपजीव्यन्तो वा कश्चिद
 न्यथाकुर्यात्कारयेद्वा तम्बयन्न मर्षयिष्यामो भविष्यद्भिरपि भूपतिभिः
 पूर्वराजकुतज्ञतया धर्मापेक्षयाचेदं शासनं प्रतिपालनीयं दूतकश्चात्र
 युवराजः श्रीविष्णुगुप्तः संवत् ५० ७ शुक्ल दिवा द्वितीयायाम् ॥

Translation

Verse: May the yawn of Śauri, whose eyes are half-closed with pleasure while relieving the itching in his ear with his forefinger, whose body is horripulating on the touch of the pair of breasts of Śrī (his consort Lakshmi) while embracing Her, whose limbs are washed by the water of the ocean (milky ocean) while He is lying on it as if asleep with his face glorious like the moon resting on His palms and yawning, promote your prosperity.

Prose: Well-being! From Mānagriha! *Bhaṭṭāraka* śrī-Bhīmārjunadēva, who sits on the lion-throne, and who is the banner of the dynasty. His forerunner (executive counsellor) śrī-Jishṇuguptadēva the ornament of the Lunar dynasty who is blessed by the feet of the worshipful Paśupati-baṭṭāraka and who meditates at the feet of (his) *bappa*, (operating from his seat) in Kailāsakūṭa-bhavana, is well and orders the *kuṭumbins* resident in the village Thēñchō⁴ (as represented by their) elders, after enquiring after their welfare (thus) : May it be known to you

For the sake of the tanks, that had been done (excavated) by him, our great-grandfather Mānagupta-gōmi⁵ has given the mountain-land⁶ named Chōkhaparā to the north of (your) village after granting exemption from the

chaila tax⁷ (tax on clothes?), In course of time this had been absorbed into the government (i.e. the village granted had been taken over by the government and the exemption granted from the payment of *chaila-kara* was not honoured). Having come to know of this, out of gratitude to my great-grandfather, to ensure that [the above grant] may be effective for a very very long time (forever?), this charter has been inscribed on a stone-slab by us.

For the [land granted] the boundaries [are]: to the north-east and east, the peak (of the hill) and then progressing further along the pond of Paryadhō-gōmi, there is the waterfall; to the south-east Yebramkhara, to the south Thambidul and progressing further to the south again Surisimvatti (and again) to the south, the river, to the south-west Śalaṅkhā, to the west, the pond, proceeding further along Pahāñchō, and further on Lumbāñcha, to the north, the pond on the summit of that mountain and again the north east, the pond.⁸

Thus, further, in response to the request for more benefits, this special favour to the *kuṭumbins* living in your village has been made: in the village Dakṣiṇakōli⁹, whatever is to be given in respect of *gō-yuddha* (cow-fight)¹⁰ and every *gōhala* (ploughing with the help of bulls); or if *gōhala* is the same as *gōhara*, it has to be understood that *gōhala* was the pathway, cattle-track or pasture-land (D.C.Sircar, *I.E.G.*, p.117); half of it is exempted.

Further, in respect of *simtu-kara*¹¹, those that have to pay *kārshāpaṇa*, eight *paṇas* must be given. By those who have to pay eight *paṇas*, it is enough if they pay four *paṇas*.

In respect of *malla-kara*, (only) four *paṇas* need be paid.

[The above is followed by the usual admonition against transgression of the above order to those living by the grace of the grantor-ruler and appeal to the future rulers not to disturb the above arrangement]

Here the *dūtaka* is *yuvarāja śrī-Vishṇugupta*.

Samvat 57 Śukla, day second

Notes

1 As per Regmi, D.R., this inscription is on a slab of stone standing on the street at Narayantol in the village of Thankot (*op.cit.*, I, p.103).

2 Regarding the era to which the samvat cited is attributed see, above.

3 Here śrī-Bhīmārjunadēva is simply stated to have been the *kula-kētu* (banner of the family). That he claimed to belong to the Lichchhavi-kula is known from the Yengahiti inscription (C.III) dealt with above.

4 Theñchō has been identified with Thankot the findspot of the inscription (Regmi, *op.cit.*, III, p.183). The other villages and localities mentioned in this inscription have not been identified.

5 The surname, *gōmi* of Mānyagupta, denotes that he was a high ranking noble of the kingdom of Nepal rather than a Buddhist lay-worshipper (cf. D.C.Sircar, *I.E.G.*, p.118) (Also see Regmi, *op.cit.*, III, pp.117-118). From the statement in this inscription that Mānyagupta *gōmi* had constructed reservoirs and had made grants of land for their maintenance it is obvious that he must have been a very influential person, serving one of the earlier rulers of this region. But his name does not figure in any of the earlier inscriptions as compiled by Regmi.

6 That mountain-land had been granted for maintaining reservoirs indicates the type of cultivation (terrace-cultivation) that was in vogue in Nepal.

7 *Chaila-kara* was possibly a tax on clothes or garments (For *chaila* is stated to refer to apparels - MW, *SED*, p.402 col.3). Either the village Theñchō specialized in the manufacture of garments or *chaila-kara* was a tax on some other commodity of which there is no knowledge at present. However it is to be noted that *chaila-kara* which was exempted was a tax due from the land granted. It appears that the

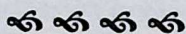
villagers concerned were enabled to maintain the reservoir with the yield of the land granted as well as from the cash saved due to the exemption granted from paying the *chaila*-tax.

8 From the context, it is to be understood that the detailed boundaries given were of the land, Chōkhaparā that had been granted originally by Mānyagupta and now confirmed by Jishnugupta. Without a knowledge of the land-system that was in vogue at the time the above-said land was granted, it is difficult to interpret and understand the various terms used, like *sikhara* and *khātaka*.

9 From this it has to be understood that the village Dakshinākōli was under the jurisdiction of the village Theñchō and that *gō-yuddha* and *gō-hala* were such items peculiar only to Dakshinākōli-village and the grant of the concession to pay only half of the tax due in respect of these two items went to benefit Theñchō village.

10 *Gō-yuddha* is interpreted as referring to bull fights. *Lo-hala* must be understood as some practice similar to *gō-yuddha*. However it is also likely that the term *gō-yuddha* was a local form of the word *gō-yūthi* - probably the name of an enclosure for cattle and pasture ground (Sircar, D.C. *op.cit.*, p.119) or *gō-chara*-pastureland, also a tax for the grant of permission to graze the cattle in the pasture land (*Ibid.*, p.116).

11 *Simtu-kara* has not been interpreted. From the text it appears that it was a tax payable both in cash (*kārshāpaṇas*) and or kind. The commission through this record pertained only to payment in *kārshāpaṇas*. The commodity which constituted the payment in kind as *simtu-kara* is not ascertainable. It is possible that this tax was payable only in *kārshāpaṇa* in which case also *simtu* will remain uninterpreted.



CHANDESVARA PEDESTAL INSCRIPTION

Location	: Kathmandu, ¹ Nepal.
Date	: C. 640 A.D. ²
Script	: Siddhamātrikā (Early Nāgarī)
Language	: Sanskrit
King	: [Jishnugupta] ³
Dynasty	: . . .
Reference	: Regmi, D.R. <i>I.A.N.</i> , Vol.I, p.103, No.CV.

Text

Metre: V.1; *Śārdūlavikrīḍita*

ॐ सम्यग्धर्मपदानुरक्तमतिमद्वर्णाश्रमोद्वासितो
आचार्यो भगवत्प्रनर्दन इह श्रद्धान्वितोचीकरत् ।
. . पाति गुणानुरक्षितजने श्रीजिष्णुगुप्ते महीम्
शम्भोरावरणं सुरासुरगुरोस्संसारपाशच्छिदः ॥ १ ॥

Translation

Verse The *āchārya* (preceptor) Bhagavat-Pranardana,⁴ who is very much steeped in the law-codes, who is wise, who has cast off *varṇāśramā*⁵, caused this enclosure⁶ for (the temple of) God Śambhu, the teacher-master for both *suras* (celestial beings) and *asuras* (the non-celestial beings, the devilish beings) and who enables one to get free from the bonds of life (the miseries of life), to be put up, while śrī- Jishṇu gupta, who has endeared the people by his extending protection to the people, was ruling.

Notes

1 This inscription is stated to be found on the pedestal of the image of Chaṇḍeśvara, standing a little to the south of the southern gate of the temple of Paśupati (Regmi, *op.cit.*, I, p.103).

2 This date has been assigned to this undated record in view of Jishnugupta being referred to here as the protector of the people,

without any reference to his subordination to the Lichchhavi ruler. (Also see No. CIV dealt with above.)

3 See note 2 above. Information on the dynasty to which Jishnugupta belonged is not available.

4 This *āchārya* seems to have been the same as Bhagavat-pranarddana-prāṇa-kaushika who figures as the benefactor in the other inscription from the same place dealt with below (No. CIV).

5 *Varṇāśram-ōdvāsita* indicates that Pranarddana had finished passing through the earlier three states of life, *brahmacharya*, (student - period), *grihastha* (family-life), *vānaprastha* (retired life from the chores of a house holder) and was leading the life of one who had renounced the worldly life.

6 The *āvaraṇa* or covering for Śambhu might have been the clothing for the image of the deity Śambhu also.



No. 51

CHANDESVARA PILLAR INSCRIPTION

Location	: Kathmaṇḍu, ¹ Nepal.
Date	: C. 640 A.D. ²
Script	: Siddhamātrikā (Early Nāgarī)
Language	: Sanskrit
King	: Jishnugupta
Dynasty	:
Reference	: Regmi, D.R.I.A.N., Vol. I, pp. 101-03, No. CIV; Indrajī, Bhagavanlal and Buhler, G, I, IX, p. 174.

Text

Metre: V. 1; *Sragdharā*.

सम्यग्ज्ञानादियुक्तः सकलगुणगणं क्षोभयित्वा प्रधानम्
 ब्रह्मादिस्थावरान्तञ्जगदिदमखिलं योसृजद्विस्वरूपम् ।
 आजीव्यं सर्वपुंसाङ्गिरितरुगहनं यः करोत्येकरूपम्
 पायात्सोद्य प्रसन्नः स्मरतनुदहनश्छत्रचण्डेश्वरो वः ॥ १ ॥

स्वस्ति श्रीजिष्णुगुप्तस्य प्रवर्द्धमानविजयराज्ये आचार्यभगवत्प्रनर्दन
 प्राणकौशिकेन भगवत्तच्छत्रचण्डेश्वरस्य पिखूग्रामे प्रणालीकायाश्च
 खण्डस्फुटितसमाधानार्थमुद्दिश्य मुण्डशृङ्खलिकपाशुपताचार्यपर्वदि
 वाराहस्वामिधर्मसोमछत्रसोमखण्डुकानाञ्च अशीतिपिण्डकमानिकानां
 भूप्रतिपादिता साम्प्रदेशा लिख्यन्ते पिखूग्रामे मा १० शाफना दुलके
 मा २० पा गुमके मा ५ पोग्रामे मा २ खूलिप्रिङ्ग्राम मा ९ भूयो मा
 १५ विंशति कयैते अथान्याश्चतुर्विंशतिकया यच्च के . . . अत्र
 विंशतिमानिकया . . . ६ . . मासवद . . शेषाः शृङ्खलिकया
 . . मा . वाराहस्वामिप्रभृतिभिः . . योक्तव्या पालनयोज्या देश .
 . कि न स्तम्भलिखित ।

Translation

Verse: May that Chhatra-Chaṇḍēśvara,³ who is endowed with thorough knowledge, who after churning the totality of all qualities created this whole world from Brahmā (on the top) up to the stationary and inanimate things, the format of the universe, who provides the sustenance of life for all men, who creates the mountains, trees and deeps (seas), all basically identical in form⁴, now, being pleased protect you all

Prose: Well-being! In the ever prospering and victorious reign of śrī-Jishnugupta⁵:

By the teacher (*āchārya*) Bhagavat (venerable) Pranarddana-Prāṇa-kaśika,⁶ for the repairs and maintenance of (the temple of) Chhatra-Chaṇḍēśvara and of the channel in the village of Pikhū⁷, eighty *piṇḍaka-mānikas*⁸ (i.e.) land amounting to eighty *mānikas* capable of yielding *piṇḍaka*, a share of the produce or taxes have been given to (the charge of) Vārāhasvāmi, Dharma-sōma and Chhatra-sōma, the *khaṇḍukas*⁹ belonging to the assembly of the Muṇḍa-śrīnkhalika-Pāsūpatāchāryyas.¹⁰ The location of these (fields) is written (below): In Pikhū-village 10 *mā*, in [Śā] phanā-dulaka⁷—20 *mā*, in Pāgumaka⁷—5 *mā*, in Pō⁷—village—2 *mā*, in Khūlprīn-village⁷—10 *mā*; again 15

mā. These at the rate of (?) twenty and others at the rate of twentyfour by *śrīṅkhalikā*¹⁰

Notes

1 This inscription is stated to be on a stone-pillar supporting a parasol against which leans a naked image of Chaṇḍēśvara standing a little to the south of the temple of Paśupati (obviously the Paśupatināth temple at Kathmaṇḍu) (Regmi, *op. cit.*, I, p.101).

2 This date has been assigned to this inscription whose bottom portion containing the date among other details is lost, for historical reasons.

3 This Chhatra-Chaṇḍēśvara is obviously the image leaning against the pillar containing this inscription. It is of special interest that He is provided with a *chhatra*-umbrella which usually symbolises the royal stature in the case of human rulers. In Tamilnāḍu inscriptions, Chaṇḍēśvara is referred to as the secretary of God Śiva and His alcove is situated on the southern side of and distinct from the main shrine in Śiva temples. Regmi discussed the place and identification of Chaṇḍēśvara with God Śiva Himself (*op. cit.*, III, pp.177-181).

4 When the poet of this verse says that mountains, trees and deeps had been made *ēka-rūpam* he seems to indicate that all these stationary things are basically having the same form. What he meant to stress is anybody's guess.

5 Here it is noteworthy that without assuming any royal titles, Jishṇugupta refers to his victorious reign.

6 This name of the teacher (*āchāryya*) is very interesting. The appellation *bhagavat*, which usually indicates the eminent and venerable stature of God Viṣṇu and as such the attribute of kings. *Parama-bhāgavata* is interpreted as "one highly devoted to the Bhagavat (Viṣṇu) i.e. "followers of Bhāgavata form of Vaishṇavism" (Sircar, D.C., *I.E.G.*, p.235). Here this is prefixed to the name of one who was obviously a devotee of God Śiva. The editors of this inscription in Indian Antiquary (Vol. IX) suggested that the name Pranarddana-prāṇa was derived from the root *nard* and meant, "one whose very life is roaring" or "he is dear to the roarer (Rudra)" (*Ibid*, p.174 n.37). It is possible that the word *pranarddana* was a local adaptation of the word *pranartana* and the phrase *pranarddana-prāṇa* meant "one whose very life (consists in) is dancing i.e. Natarāja.

7 The name of the village is clearly readable as Pikhū. It is noteworthy that this village Pikhū was one of those in which land was granted for the purpose stated. Neither this village nor any of the other geographical localities figuring in this inscription have been identified.

8 In the term *piṇḍaka-mānika*, *mānika* referred to the area of cultivation-land and *piṇḍaka* to the tribute payable to the king by the land-holders citizens.

9 The term *khaṇḍukas* is concluded to have referred to "certain priests of Śiva" (IA, IX, p.174 n.38). However, as the persons referred to as *khaṇḍukas* are stated to have belonged to the corporation of *Pāśupat-āchāryas*, who were *muṇḍa-śṛiṅkhalikas*, they must have been not merely priests but teachers of the tenets of the *Pāśupata* creed. As they were entrusted with land granted for repairs and maintenance of the temple and channel, they might have been managers of temples and their administrators just like the *Śiva-brāhmaṇas* and *dēvakannis* of the Tamilnāḍu records.

10 Regmi has understood the phrase *muṇḍa-śṛiṅkhalika-pāśupat-āchārya-parshad* to mean the assembly of the teachers of Pāśupata school, who had adopted the practice of wearing a chain of human skulls (*muṇḍa-śṛiṅkhalikā*) (*op .cit.*, III, p.177); *Muṇḍa* means "one with a shaven or bald head" *Śṛiṅkhala* means, a "chain or fetter." It is likely that *muṇḍa-śṛiṅkhala-pāśupatas* were adherents of God Śiva (Pāśupati) who had their heads fully shaved and wore a chain or fetter to symbolise their non-attachment to worldly pleasures. Or it is also possible that *muṇḍa-śṛiṅkhala* was an epithet of God Śiva himself. They might have been a fanatical group of Śiva-worshippers. Later in the inscription the word *Śṛiṅkhalikayā* occurs. This word *Śṛiṅkhalikā* suggests that there was a hierarchical order (*śṛiṅkhalā*) formed by the Pāśupatas, wherein there was a regulation that each one should keep his head well shaved.



YANGAHITI INSCRIPTION OF BHIMARJUNA

Location	: Kathmandu, ¹ Nepal
Date	: Sam: 64 = 640 A.D. ²
Script	: Early Nāgarī
Language	: Sanskrit
King	: Bhīmārjuna
Dynasty	: Lichchhavi
Reference	: Regmi, D.R., <i>I.A.N.</i> , Vol. I, pp.106-08, No. CVIII.

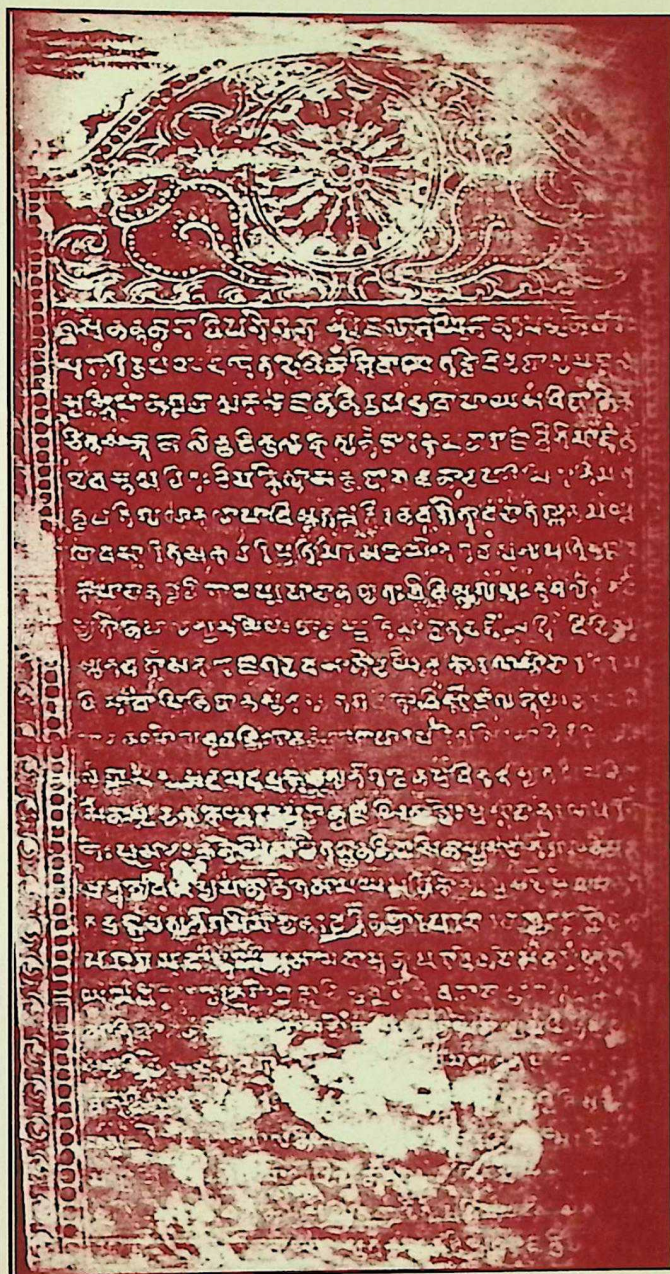
Text

Metre: V. 1

ॐ अनन्तनागाधिपभोगभासुरे
जलाशये शान्ततमम्मनोहरं ।
मुरारिरूपं यदशेत देहिनां
शिवाय तद्वो विदधातु मङ्गलं ॥ १ ॥

स्वस्ति मानगृहात्सकलजननिरूपद्रवोपायसम्विधानैकचित्तसन्तानो
लिच्छविकुलकेतुर्भट्टारकमहाराजश्रीभीमार्जुनदेवस्तत्सहितः श्रीमत्कै
लासकूट भवनादपरिमिताभिमतनृपतिगुणकलापाविष्कृतमूर्तिरनववदात
ज्ञानमयूखापसारितसकलरिपुतिमिरसञ्चयो भगवत्पशुपतिभट्टारक
पादानुगृहीतो बप्पपादानुध्यातः श्रीविष्णुगुप्तः कुशली भविष्यतो
नेपालभूभुजो यथार्हम्प्रतिमान्यानुदर्शयति विदितमस्तु भवतां सकल
जगदवसानोदयैककारणस्योदारतरमहिमावाप्तिनिधानभूतस्य भगवतो
विष्णोर्जलशयनरूपनिष्पादनयोग्यबृहच्छिलाकर्षणव्यापारपरितुष्टैरस्माभि
र्दक्षिणकोलीग्रामस्य पूर्वमेव द्रङ्गचतुर्भागत्वेन प्रविभक्तस्यैतत्सीम
निवासिनाम्प दककेयूरनूपुरान्वर्जयित्वान्यैः प्रसादाभारणपरिभोगैः
प्रसादः कृतो येषाञ्चैतत्स्थाननिवासिनाम्प्रसादाभरणानि पूर्वप्रभृत्यैव
विद्यमानानि तेषामयमधिकोऽस्मत्प्रसादो ये वा पुनरेतद्रङ्ग चतुर्भाग
सीमाभ्यन्तरवर्तिनश्चौरपरदारहत्याराजद्रोहकापराधमवाप्नुयुस्तेषामेवामुना

Inscription No. 52



Yangahiti Inscription of Bhimarjuna



पराधेन दोषवतां यदात्मीयमेव गृहक्षेत्रगोधनादिद्रव्यं तदेव राजकुला .
. मेतद्दोषाभिषप्तानां ये दायादास्तेभ्यो न्यायेनायमल्पमपि . .
ऋष्टव्यमित्येष च भवता स्मत्कृत प्रसादोपकारार्थो भविष्यद्विरपि
भूपतिभिः स्वकृतनिर्विशिष्टादीनां मन्यमानै नुपाल
नीय रनियमास्तैरपि नैषं मल्पापि बाधा विधेया यदि
पुनरेतदाज्ञारतिक्रमेणान्यथाप्रवर्तिष्यन्ते नितरामेव ते न मर्षयितव्या इति
प्रतिपालना संवत् ६० ४ फाल्गुनशुक्ल द्वितीयायाम् दूतकश्चात्र
श्रीयुवराज श्रीधरगुप्तः ॥

Translation

Om³!

Verse: May the peaceful and attractive form of Murāri
(the enemy of Mura) which reclines on the splendid
coils of the chief of serpents, Ananta in His watery
bed, for the welfare of those having a body (all
creatures) bless you all with auspicious things.

Prose: Well-being! In association with *bhaṭṭāraka-
mahārāja śrī-Bhīmārjunadēva*, the banner of the Lich-
chhavi dynasty, whose mind is continuously concerned
with devising ways and means to ensure trouble-free life
for all the people (under his authority) (functioning) from
Mānagriha,

Śrī-Vishṇugupta, who meditates at the feet of (his)
bappa, who has been blessed by the feet of the worshipful
Paśupati-bhaṭṭāraka, who is the embodiment of the longed
for virtues of a ruler of men, the unmitigated scorching
rays of whose knowledge have dispelled the mass of
darkness that was the assemblage of his enemies,
(functioning) from Śrīmat-Kailāsakūṭa, is well and
informs all the future rulers of Nēpāl⁴ after duly
honouring them, May it be known to you:

Being immensely pleased with (their) efforts to
drag the stone fit enough to carve out the image of the

worshipful Viṣṇu, who is the cause of the termination and resurgence of the whole world, and who is the ultimate in being eminence and greatness in His pose of reposing in water,⁵

By us, for the residents of the villages, Dakṣiṇa - kōḷi the limits of which had been determined already and which had been divided into four *draṅgas*,⁶ this concession is given.

Excepting *padaka*, *kēyūra* and *nūpurās*,⁷ they can wear (other) bright and distinctive ornaments.⁸ Even otherwise, where they had been favoured to wear other bright and distinctive ornaments, they can continue to wear them. This is our favour to them.

Where there are such in this locality divided into four *draṅgas*, as have been identified as those that had committed the sins of robbery, murder of another's wife,⁹ treason, and in consequence of their committing these sins, whose houses, plots of land, cattle and other wealth (had been confiscated by the king).

and where those having the right to inherit the property of those that had committed the above said sinful acts . . . illegally even a small amount of (their own property cannot be dragged into the affair and confiscated)¹⁰

Then follows the usual appeal to the future rulers to honour this order and caution to others not to disturb this concession as has been extended.

Samvat 64 Phālguna śukla day of the second phase

Here the *dūtaka* is śrī-yuvarāja Śrīdhara Gupta¹¹

Notes

1 Regarding the findspot of the inscription Regmi writes 'a slab of stone in the courtyard of a water conduit called Yangahiti in the south

of the city of Kathmandu'. (*op. cit.*, I, pp.106-107 also cf. *op cit.*, No. CIII dealt with above)

2 Regarding the era to which this year quoted is ascribed, by circa.

3 The spiral at the beginning of these inscriptions has been understood to represent *Om*.

4 This addressing the future rulers of Nēpāla to inform them about the ruler's order is rather unusual.

5 Cf. No. CIX dealt with below.

6 From the context of its mention here *draṅga* appears to have denoted revenue or administrative sectors in a town or city (cf. *Ibid.*, III, p.100.)

7 *Padaka*, refers to a pendant; *kēyūra* to an ornament worn on the upper arm and *nūpura* to an anklet or foot ornament. These seem to have been barred to be worn by ordinary citizens. From this inscription, one has to conclude that wearing even other ornaments required permission from the ruling class. It appears that the full import of this and several other inscriptions can be appreciated after a careful study of the History of Nepal.

8 *Prasād-ābharaṇa* seems to have denoted such ornaments, that have been generally approved to be worn by the ordinary citizens, as a special favour.

9 What has been read as *para-dāra-hatyā* by Regmi seems to be erroneous. As this part of the inscription is more smudged than the preceding portion, one cannot say what is the correct reading. It can be *para-dāra-chauryya* - stealing another's wife.

10 The actual favour regarding the treatment of criminals is not clear due to gaps in the reading of text. As the word *dāyādāḥ* occurs in this context, the above interpretation has been given.

11 The *yuvārāja*, Śrīdharagupta was apparently the heir-apparent of Viṣṇugupta rather than of Bhīmārjuna, the Lichchhavi scion.



No. 53

BHRINGESHVARA TEMPLE INSCRIPTION

Location	: Sonaguthi ¹ , Nepal.
Date	: Samvat 65 = 641 A.D. ²
Script	: Early Nāgarī
Language	: Sanskrit
King	: Bhīmārjunadēva
Dynasty	: Lichchhavi
Reference	: Regmi, D.R. <i>I.A.N.</i> , Vol. I, pp.108-09, No.CIX.

Text

Metre: V.1; *Vasantatilakā*

ॐ सम्यक्प्रभावगुणविस्तरमन्त्रभाजां
न ज्ञेयतामुपगतो नृसुरासुराणाम् ।
तोयाशये भुजगभोगवरप्रसुप्तो

विष्णुः स वो दिशतु दिव्यसुखानि नित्यम् ॥ १ ॥

स्वस्ति मानगृहादमलिनकुशलविपाकोपनतसम्पल्लिच्छविकुलकेतु
र्भट्टारकमहाराजश्रीभीमार्जुनदेवस्तत्सहितः कैलासकूटभवनादतिमा
त्रवस्तुपरिप्रापणोत्सवोपगतहर्षाभिनमस्यमानचरणयुगलो भगवत्पशुपति
भट्टारकपादानुगृहीतो बप्पपादानुध्यातः श्रीविष्णुगुप्तः कुशली
भविष्यतो नेपालभूभुजो यथार्हम्प्रतिमान्यानुदर्शयत्यस्तु वः समधिगत
मसुरासुरं नमस्कृतात्य . . . गुणसमधिरूढप्रसादवेगैः अस्माभि
राश्वर्यभूत . . . रूपनिष्पादनयोग्यशिलाकर्षणम्प्रतिनियुक्तैर्भृङ्गार
ग्रामपाञ्चालिकै . . . परया तुष्टया कशष्ठीविष्टिभारानयन प्रतिरा .
. . मप्रवेशेन प्रसादः कृतो माप्चोकवस्तुना य . . त . . ह्य
स्ततोपि पाञ्चालिका . . वप्रति . या . . गृहीतव्य . . न्य . . .
विचारणीयमत्वाधिकरण . . . णान्न . . वक्ता . मन्त्रेण सर्व
कार्याणामेवास्मरणमित्येव . . . प्रसादोदत्तश्रौरपरदारहत्याराजद्रोह
कापराथांश्च प्राप्नुवतो यदचिन्त्यङ्कर . . लीप्रतिबद्धगृहक्षेत्र

गवादिना स्वद्रव्येणैव . . जयितव्यस्तद्वायादेभ्यो नात्रापहारः कर्तव्य
वः प्रसादोदत्त एवं वेदिभिरेतेष्वधिकारेष्वधिकृतैर्तेषामल्पापिबाधा
विधेया ये पुनरेतदाज्ञासमतिक्रमेण प्रवर्तिष्यन्ते तान्वयन्नमर्षयिष्यामो
येपि मद्बुद्धिर्भूभुजो भविष्यन्ति तैरप्येते धर्माधिकारोपयोगपरितोष
कृताः प्रसादविशेषाः स्वकृताः इव मन्यामानैरस्माभिर्विधानुपालयन्ते
तथैवानुपालनीया इति प्रतिमानना संवत् ६० ५ फाल्गुन शुक्ल
द्वितीयायाम् दूतकश्चात्रं श्रीयुवराजश्रीधरगुप्तः ॥

Translation

Om (God) Vishṇu who is beyond comprehension either by men, divine beings or the anti-divine people (monsters), whether they resort to incantations or resort to adoration to gain influence or simply adhere to good conduct,¹ who is in deep slumber on (the bed) of the coils of the great serpent, may He confer on you heavenly pleasures always.

Well-being! From Mānagriha! *Bhaṭṭāraka-mahārāja śrī-Bhīmārjunadēva*, the banner of the Lichchhavi family, the wealth of which family had been collected (during the centuries) due to their enjoyment of undisturbed peace (and welfare),

In association with him śrī-Vishṇugupta, whose pair of feet are being bowed to with pleasure (by feudatories) who have come to pay large quantities of (various) things (as tribute) at those feet, who has been blessed by the feet of the venerable Paśupati-bhaṭṭāraka, who meditates at the feet of his *bappa*, is well, and salutes as fitting the future rulers of Nēpāla and informs them: Let it be known to you,

By the *pāñchālikas* of the village Bhṛṅgāra,² employed by us, having been enthralled by His grace on being venerated and worshipped, to draw and bring the stone suitable for fashioning the image of³

Supremely pleased, *kaśashthī*, *viṣṭi*⁴ (free labour), transporting or bringing heavy things This favour of guaranteeing the non-entry has been extended, with the material of *māpchōka*⁵ then also the *pāñchālikā* has to be considered in all tastes not to be thought of thus . . . favour has been done .

Where (any citizen of the village) is convicted of thievery or the killing of the wife of another and or of treason, the ends of justice should be deemed to have been properly met, if such culprit's house, cultivated lands cattle and such live-stock are confiscated, those that have claims of inheritance (*dāyādāh*) of his (property) should not be harmed - Thus this favour has been conferred on you.⁶

Knowing about these rights conferred (on the village Bhrīngāra), even the slightest impediment (in the grantee's enjoyment of the favour conferred) should not be caused. The officers that have the authority to deal with the matters dealt with above are prohibited from causing even the least obstruction [This is followed by the usual cautioning and appeals to ensure the honouring of the above order]

Samvat 60 5 Phālguna śukla 2nd phase

Here the *dūtaka* is *yuvarāja Śrīdharagupta*.

Notes

1 This part of the verse is reminiscent of the exhortation to Arjuna by Lord Kṛishṇa in Śrīmad-Bhagavat-gītā, that He is incomprehensible and inaccessible to those who resort only through incantations and the like, whereas He will be explicit to those who practise devotion and surrender themselves to him.

2 This village Bhrīngāra has not been identified.

3 The name of the deity for fashioning whose image the stone was required to be brought is lost in the erased portion of the text of the inscription. However it appears that this village Bhrīngāra was also

involved in dragging the stone to the place where it was required to fashion the image of Vishṇu in His pose where He is recumbent in water (See *op. cit.*, No. CVIII dealt with above. Regmi discusses at length about this Jalaśayana image - *op. cit.*, III, pp.189-90.)

4 There are no means to know if *kaśashthī*, *visṭi* is a compound expression meaning forced labour called *kaśashthī* (regarding water), as interpreted by Regmi (*op. cit.*, II, p.67) or they are two separate expressions referring to free labour on two accounts exacted from the villagers.

5 The significance of this term *māpchōka* has not been clear.

6 Due to the gaps in the text of the inscription the details of the favours extended to the villagers of Bhṛīṅgāra are not fully available. It appears that they were freed from molestation by officials and for crimes committed by anyone in the village, that culprit and his property alone were to be confiscated and attached and that these punishments were not to extend to his family and relatives.



No. 54

CHANGU TEMPLE INSCRIPTION

Location	: Chāṅgu ¹ , Nepal
Date	: C. 642A.D. ²
Script	: Early Nāgarī
Language	: Sanskrit
King	: Viṣṇugupta
Dynasty	: . . .
Reference	: Regmi, D.R., <i>I.A.N.</i> , Vol. I, No.CX, pp.109-110.

Text

Metre : V.1-3; *Sragdharā*

ॐ निर्भेदं यद्विकारैः समनुगतमिवोपाधिभेदोपचारा
दत्तानभ्रान्तिभाजामविषयमबहिः साधनाधीनतृप्ति ।

भक्तिश्रद्धाप्रसादस्थिरकरणमनोभावनाभ्यासगम्यम्
पायात्तद् भूतभर्तुः सकलगुणगणातीततत्त्वम्पदं वः ॥ १ ॥

याङ्कीर्तेः केतुभूतां सरितमिह पुरा नीतवान्भोगवर्मा
द्वारे दोलासुरेन्द्रक्षितिधरशिखराध्यासिनः शाङ्गपाणेः ।
दृष्ट्वा कालेन जीर्णा विषमगिरितटेष्वध्वनौ विप्रकर्षात्
संस्काराधानवित्तव्ययविधुरतया छिन्नवारिप्रवाहम् ॥ २ ॥

भूयः शैलेन्द्रकुक्षेरमृतरसपयोवाहिनीमापशान्ता
माकृष्यातिप्रयत्नात्सकलजनहिताधाननिम्नान्तरात्मा ।
राज्ञे श्रीविष्णुगुप्तक्षितितलशशिने कल्पयामास पित्रे
. ॥ ३ ॥
प्रणालीद्वितय विष्णुगुप्तः ॥

Translation

Verse 1 Ōm ! May that foot of that (Supreme) Being, the Lord of all creatures, who though indivisible had assumed different forms (at different times) to accomplish particular tasks, and who remains beyond recognition to those who in ignorance restrict their worship to one of those forms without recognising that that form represents the indivisible whole that is that Being, who thus can be comprehended only by turning one's mind/attention inward and establishing communion with that Being who is beyond the confines of known mundane qualities through self contentment, devotion and sincerity, protect you all.

Seeing the stream, which as the concrete form of the pinnacle of his fame and glory had been brought long ago to the entrance of (the temple of) Śārngāpaṇi at the summit of the mountain called Dōlāsūrēndra³ by Bhōgavarman,⁴ had got much dilapidated with the course of the stream very much affected with its waters getting scattered as it has been flowing through

inaccessible remote mountain slopes and as there had been a lack of funds to maintain it at regular intervals, king Vishnugupta, who is keen in executing many works that will benefit the people, got dug a fresh channel⁵ to bring the nectar-like waters, which easily quenches the thirst of the drinker of the water of that river, from the innermost recesses of the king of mountains (Himavat) putting in great effort, to the entrance of the same temple, for the merit of his father,⁶ who was the very moon on the earth.

Notes

1 Regmi, who can be expected to have had a good knowledge of the localities of Nepal and the names of the places, spells the name of this place as Chāngu. As per Sanskrit grammar it should be *Chāṅju*. It has not been made clear if Chāngu was the name of the hill (swinging hill- See Regmi, *op. cit.*, III, p.1) or of the adjoining village also.

2 This approximate date is assigned to this undated inscription for historical reasons. It is to be noted that whereas the Bhṛīṅgārēśvara temple inscription (*Ibid.*, I, CIX) citing the rule of Vishnugupta is dated Saṁvat 65 (641 A.D.) the Luṅjhya inscription (*Ibid.*, CXVI) referring itself to the reign of Lichchhavi Narēndradēva is dated Saṁvat 67 (643 A.D.). Further the present inscription must be dated in the latest period of Vishnugupta's rule as it refers to him as the king (*rājā*).

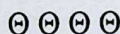
3 God Śāringapāṇi referred to must be the God Nārāyaṇa in whose temple this inscription is found. *Dōlā-surēndra-kshitidhara* is apparently the mountain, Dōlādri (the swinging mountain) which in local parlance is called Chāngu (Regmi, *op. cit.*, III, p.9). The interposing of *surēndra* or *asurēndra* between Dōlā and *kshitidhara* (mountain) has not been explained. Obviously it is an attribute of the said *kshitridhara*. Though the said temple is stated to be on the summit of the above mountain in the inscription, this description has to be understood as only figurative. Though Regmi does not enlighten on the situation of the temple, the fact that a channel was dug upto the entrance of the temple, clearly indicates that the temple must have been far lower than the summit.

4 The identity of this Bhōgavarmman is uncertain. As Vishnugupta belonging to the line of Amśuvarmman is seen here, to be showing interest in repairing a channel dug by a Bhōgavarmman, it is quite

likely that he was an ancestor of Vishṇugupta himself. For Bhōgavarmans figuring in the inscriptions listed by Regmi see *op. cit.*, Nos. LVI, LVII, LXVII, XXX.

5 In the text some letters before and after the mention of *praṇālī dvitaya* could not be read. It is not certain if *dvitaya* occurring after *praṇālī* qualified *praṇālī*. The translation given is tentative.

6 *Pitrē* follows *kalpayāmāsa* (constructed) but the following letters are not readable on the inscription. Hence the above translation is again tentative.



No. 55

LUNJHYA (PATAN PALACE) INSCRIPTION OF NARENDRADEVA

Location	: Patan ¹ , Nepal
Date	: Samvat 67 = 643 A.D. ²
Script	: Early Nāgarī
Language	: Sanskrit
King	: <i>Mahārājādhirāja</i> Narēndra
Dynasty	: Lichchhavi
Reference	: Regmi, D.R., <i>I.A.N.</i> , Vol.I, pp.112-114 No.CXVI.

Text

Metre: V. 1: *Vasntatilakā*; V. 2: *Sārdūlavikrīḍita*.

ॐ स्वस्ति । कैलासकूटभवनारुवनप्रकाशात्
ज्योत्स्नावमृष्टहिमवच्छिखराग्रदीप्तेः ।
आसागरप्रसृतशुभ्रयशोध्वजानां
राजाङ्कुलाम्बरशशी भुवि लिच्छवीनाम् ॥ १ ॥
वल्गाद्वीरपदातिकुन्तविशिखप्रोताश्वनागाकुले
शक्त्यान्यस्पृहिणीयया रणमुखे संज्ञावशेषाद्विषः ।
कृत्वा लोकहितोद्युमप्रभवया कीर्त्या दिशो भासय
न्नन्योन्या विहितान्प्रजासु विदधद्धर्मार्थकामान्मुदा ॥ २ ॥

भगवत्पशुपतिभट्टारकपादानुगृहीतो बप्पपादानुध्यातो भट्टारकमहा
 राजाधिराजश्रीनरेन्द्रदेवः कुशली इहत्यान्भूमिभुजो वर्तमानान्भविष्य
 तश्च प्रतिमान्यानुदर्शयति विदितमस्तु भवतां कस्मिंश्चिद्भूस्तुन्युपकृत
 मवेत्य तत्प्रत्युपकारोत्कण्ठितमतिभिः अस्माभिर्यूपग्रामद्रङ्गस्य सर्व
 तलसहितस्य भट्टामाप्चोकाधिकारियोः प्राबल्यादवश्यं जनस्य महती
 पीडेत्यनयोरेवाधिकारयोरप्रवेशेन प्रसादः कृतस्तदेवं विदिताथैरितदधि
 कारद्वयाधिकृतैरन्यैर्वास्मत्पादप्रतिबद्धजीवनैरल्पापि बाधा न कार्या
 यस्त्वेतामाज्ञामनादृत्यान्यथाकुर्यात्कारयेद्वा तस्यावश्यमस्मदस्तीव्रतरो
 दण्डः पतिष्यत्यस्मदूर्ध्वम्भाविभिरपि भूपतिभिस्सुकृतकरणैकसाध
 नामूर्जिताम्प्रतिजन्मराज्यश्रियस्समनुवुभूषद्भिरिहकीर्त्यायुरारोग्यकल्याण
 राज्यश्रीसमुदयमोहमानैः प्रेत्य च शाश्वतन्दिव्यमिच्छद्भिः सुखमनु
 भवितुं दिक्षुचाभितशरदाप्यानोडुराजामलकिरणमालाबभास्यमानप्रालेय
 महीधरोत्तुङ्गशिखरामलं यशस्तन्वद्भिराचन्द्रार्कं स्वप्रतिपादितानां
 शासनानां स्थितिमिच्छद्भिः पूर्वभूपतिषु सगौरवैर्भूत्वेयमाज्ञा सम्यक्
 प्रतिपालनीयापि चैतत्प्रत्युपकृतत्र बहुमन्यमानैरस्माभिः पुनरप्येषां
 पीटल्जाधिकारम्प्रतिमुच्य प्रसादीकृतमेवमर्थं विदित्वैनदधिकृतैर्न
 कैश्चितेतद्गता पीडा कर्तव्या यस्तु कुर्यात्सोस्माभिर्न मृष्यते तथैव
 भूपतिभिरप्यनुमोदनीयं चिरस्थितये चास्य प्रसादस्य शिलापट्टक
 शासनेन प्रसादः कृतः इति स्वयमाज्ञा दूतकश्चात्र कुमारामात्य
 प्रियजीवः संवत् ६० ७ पौषशुक्ल पञ्चम्याम् ।

Translation .

Om! Well-being! From Kailāsakūṭa-bhavana,³ the light
 of the world.

In the sky, that is the dynasty of Lichchhavis, the kings
 in which have the banner of fame, lighted by the pinnacle
 of the summit of the Himālaya which is developed by the
 light (of the moon), and a fame, which has spread upto the
 ocean, shining (brilliantly) like the moon in that sky of the
 family of the Lichchhavis, is *bhaṭṭāraka*, *mahārājādhirāja*
 śrī-Narēndra, who meditates on the feet of *bappa*, who has

been blessed by the feet of the venerable Paśupati-bhaṭṭāraka³, who, having reduced his enemies to mere names by his enviable valour exhibited in battles in which horses and elephants of those enemies were pierced by the arrows and lances of the dancing heroes of his infantry, at the same time who is reputed as one always engaged in doing such tasks that will do good to the people, who has regulated his life by seeking the three objects of human existence (i.e. *dharmma*, (right conduct as per the codes); *artha* (right acquisition of money and right expenditure of the same) and *kāma* (right desires and right approach to satisfy those desires in accordance with the dictates of the codes on the subject) is well and informs the proprietors of land (enjoyers of the land) here as there are at present and will be there in future, after honouring them. May it be known to you:

Being conscious of the help done (by them) in something,⁴ and with our mind being eager to express the gratitude by doing a favour in return, this following favour has been extended by us to [the people of] Yūpa-grāma-draṅga including all the *talas*⁵:

Knowing that great distress is being felt by the people of Yūpa-grāma-draṅga inclusive of all the *talas* due to the exercise of their authority by the officers of the *bhaṭṭa*⁵ and *māpchōka*⁶ we prohibit the entry of these officials and such officers into that village complex. Now having come to know of this order, the said officials as also others living due to our favour should not in the least harass the people of the said complex. If anyone (of them) even after having come to know of this order, ignores this order and does otherwise (to harass the people of the said complex) or causes them to be harassed in any way, they will become liable to be severely punished (by us).

By those rulers who accede (to this kingdom) after us; who had got the glory of the rulership as a reward for

their good actions, who aspire to enjoy this status of kingship in every birth, who aspire for fame, long life, welfare and the high dignity of rulership in this world and after passing away aspire for eternal heavenly abode to enjoy everlasting bliss, who cause their fame pure like the towering summit of the Himālaya (*prālēya*-snow;- *mahī-dhara*-mountain (i.e.) pure and white like snow, and dazzling, and pure like the pervading rays of the moon of autumnal season, to spread everywhere, who wish their own charters to last till the moon and Sun last, showing regard to the erstwhile rulers, this charter should be well protected.

Again as we feel that on repayment, out of gratitude for the good turn alone, as detailed above is not still adequate, we further release them from the authoritative control of *pīṭaljā*.⁵

[a repetition of the admonitions to the officers against disturbing what has been authorised and granted as above and appeal to the future kings]

To ensure the lasting validity of the above benevolent authorizations, the above order is issued through inscription on stone.

This is our own order.

The *dūtaka* here is *kumārāmātya* Priyajīva.

On the day of the fifth phase of the bright fortnight in the month of Pausha in Śarīvat 67.

Notes

1 This inscription is stated to be on a "slab of stone in the courtyard of Luñjhya (golden window) a part of the old palace, in Patan.

2 About the rationale for the ascription of the date cited in the inscription to an era which is understood to have started in Śaka 498 A.D. see above.

3 It has been seen that upto the time of the Lichchhavi ruler Bhīmārjunadēva (CIX dealt with above) Mānagriha was cited as the seat of their residence and authority and Kailāsakūṭa began to be cited as the seat and centre of administration of the *de facto* rulers from the time of Amśuvarmman, who was an officer under Lichchhavi Śivadēva and who later eclipsed his sovereign ruler (cf. Nos. LXV and LXVII and onward). The present inscription evidences that even after Lichchhavi Narēndra asserted himself he chose to function from Kailāsakūṭa. Not only that, he also adopted the attribute, *bhagavat-paśupati-bhaṭṭāraka-pādānugrihīta* as was being used only by the powerful subordinates Amśuvarmman and his successors (cf. Regmi, D.R., *op.cit.*, p.202) *Bappa-pādānudyāta*, as used by Narēndra had also been sporadically used by Śivadēva and his forbears also (See *Ibid.*, I, LXV, LX, XL etc.) However it was Narēndra of the Lichchhavi family who began assuming the title *mahārājādhirāja*.

* Regmi has understood *bhūmi-bhujō* as meaning kings. But the king who was controlling the area as at that time was Narēndra himself. So the phrase, *bhūmi-bhujō* has to be interpreted as the enjoyers/beneficiaries of the land in the concerned area.

4 The phrase, *kasminīśchid-vastuni-upakkritam* (i.e. the help rendered in some context is left vague apparently because Narēndradēva was cautious about spelling it out. May be, Yūpa-grāma-draṅga with all the villages in the *tala* had stood by him when he struggled to get the land freed from the overriding authority of Bhīmārjunadēva, scion of the Lichchhavi family and his controlling feudatory Vishṇugupta.

5 Again it is Yūpa-grāma-draṅga which is seen to have had *talas* under its control. (See Dakṣiṇakōli-grāma-draṅga discussed below under No. CXVII).

6 *Bhaṭṭa*, *māpchōka* and *pīṭaljā* seem to have been departments of government in charge of the administration of the villages. From the context of mention it appears some of them were attending to the collection (extraction) of taxes and some to the policing of the areas. It is possible that they could also interfere with the lives of the subjects.



YANGAHITI INSCRIPTION OF NARENDRA

Location	: Kathmandu, ¹ Nepal
Date	: Samvat 67 = 643 A.D.
Script	: Early Nāgarī
Language	: Sanskrit
King	: Narēndradēva
Dynasty	: Lichchhavi
Reference	: Regmi, D.R., <i>I.A.N.</i> , Vol.I, No.CXVII, pp.114-16.

Text

Metre: V.1; *Śārdūlavikrīḍita*.

ॐ स्वस्ति कैलासकूटभवनाच्छरदाप्यानशशाङ्कामलमयूखनिकराव
भाष्यमतिहिमवदुत्तुङ्गशिखरावदातयशोमालानतंसिताशेषदिङ्मण्डलो य
एष-

शौर्यन्नीतिगुणैर्गुणैरकलितैरात्मानमुद्भासिभिः
शक्त्या बाहुबलं मतिं स्मृतिमतीं शास्त्रागमैर्भूरिभिः।
मर्यादास्थितिभिर्दिशोपियशसा राज्यश्रिया मेदिनी
जात्या लिच्छविराजवंशमनघयोलङ्करोत्युच्चकैः ॥ १ ॥

भगवत्पशुपतिभट्टारकपादानुगृहीतो बप्पपादानुध्यातो महाराजाधिराज
श्रीनरेन्द्रदेवः कुशली भविष्यतो नेपालराजान्सम्यक्प्रतिमान्यानुदर्शयति
विदितमस्तु भवतां यथा दक्षिणकोलीग्रामद्रङ्गस्य सर्वतलग्रामैः
सहितस्य पूर्वराजभिर्मानेश्वरे भुवनेश्वरदेवकुलं यथाकल्पिताग्रहारादि
प्रत्यायम्पालनोपभोगाय प्रतिपादितम् केनापि च हेतुना श्रीभुम
गुप्तेनाक्षिप्तं राजकुलभोग्यमभूत्तदिदमधुना पूर्वमर्यादास्थितिप्रवर्तनादृत
मनोभिरस्माभिः कृताभिप्रजानां श्रेयसेस्यैवसर्वतलग्रामसहितस्य
दक्षिणकोलीग्रामद्रङ्गस्य तदेव भुवनेश्वर देवकुलं यत्रतत्रावस्थित
क्षेत्रवाटिकागृहपुण्याकारैर्यथापूर्वं भुज्यमान सीमभिस्त्रिभिः कङ्को

विल्वमार्गहुस्प्रिन्द्रुङ्ग्रामैरेभिरग्रहारत्वेनोत्सृष्टैश्चाटभटाप्रवेश्यैः सर्व
कोट्टमर्यादास्थितिमवभिश्च सहितम्प्रतिमुक्तमित्येवञ्च विदितार्थैरप्येत
दग्रहारत्रयनिवासिभिर्यथाकल्पितं पिण्डकादिप्रत्यायमस्योपनयद्धि
रकुतोभयैराज्ञाश्रवणविधेयैर्भवितव्यम्भूयोपि अनेनैव न्यायेन शीताद्याम्
शिवगल्देवकुले यथा पूर्वकल्पितक्षेत्रपिण्डकादिप्रत्यायम्पालनोपभोगा
यैव सर्वतलग्रामसहितस्यैवास्य द्रङ्गस्य प्रतिमुक्तमेवं विदितार्थैर्न
हीनानवमन्यमानैरन्योन्यप्रीतिदूढीकृतं स्नेहानुवद्भैरनू . . . पुरुषैस्तलं
समेतैस्तदुभयमेवप्रतिपालयद्धिस्सततमस्म . . वर्तितव्यन्यकैश्चिदस्म
त्पादोपजीविभिरन्यर्वा स्वल्पापि पीडाकार्या यस्त्वेतामाज्ञामुलङ्घ्या
न्यथाकुर्यात्कारयेद्वा तस्य वयं राजशासनव्यतिक्रम कारारिणस्तीव्रं
दण्डम्पातयिष्यामो भाविभिरपि भूपतिभिरिह यशः कल्याणायुरारोग्य
राज्यश्रियां वृद्धिमहिमानैरमुत्र च स्वर्गे शाश्वतीं स्थितिमिच्छद्धिः
पूर्वराज कृतेषु प्रसादेषु पालनादृतैर्भाव्यञ्चिर स्थितयेचास्य प्रसाद
स्य शिलापट्टकशासनेन प्रसादः कृतं इति समाज्ञापना दूतकश्चात्र
कुमारामात्यप्रियजीवः संवत् ६० ७ भाद्रपदशुक्ल द्वितीयायाम् ॥

Translation

Om! Well-being! *Mahārājādhirāja* śrī-Narēndradēva, who meditates on the feet of *bappa*, who has been blessed by the venerable Paśupati-bhaṭṭāraka, who is the eminent ornament in the dynasty of Lichchhavi kings, whose fame and reputation is pure like the rays of the light splashed by the summit of the mountain Himavat on being enveloped by the light of the clear moon (marked by the shadow of the hare) of the autumnal season, has spread uptil the end of the quarters, the glory of whose rulership filled with valour, statesmanship, his strength of arms exercised with diligence, with his actions being guided by his intellect (reason) and remembrance of the tenets of the law-codes; has covered the earth; is well, informs/directs after well-honouring the future rulers of Nēpāla: may it be known to

you that the tolls/tributes as assessed from all the villages in the *tala* of Dakṣhiṇakōḷī-draṅga-grāma and the *agrahāras* constituted therein had been assigned for its enjoyment to the temple of Bhuvanēśvara in Mānēśvara and (previously), but for some reason, which arrangement was disregarded and the said dues were resumed for the enjoyment of the royal family by śrī-Bhumagupta.³

Now by us, due to our deference to what had been done by our forefathers and due to our intention to secure the welfare of the people, the above stated previous arrangement in respect of the enjoyment of the tribute from the Dakṣhiṇakōḷīgrāma-draṅga along with the villages in the *sarvatala* as also from the lands, gardens, houses, shops and such establishments and from the duly delimited three villages, Kaṅkō, Vilvamārga and Husprinraduṇ invested with the status of being *agrahāras*, with the prohibition of the entry therein of the *chāṭas* and *bhaṭas* and with all the privileges of a *kōṭṭa*,⁴ by the temple of Bhuvanēśvara⁵ has been restored to the temple. They have been freed from the remittance of contributions (to the king's treasury).

[Now] having been informed of this order the residents of the three *agrahāras* have to remit the duly assessed tributes, *piṇḍaka*⁶ etc. to the temple and without any fear of any objection should obey the orders (of the temple authorities).

Further, with the same stipulations (as noted above) the tribute, *piṇḍaka* on land etc. payable by this *draṅga* (i.e.) by the villages in the *sarva-tala*, as assigned to the temple of Śivagal⁷ in Śītādi earlier (i.e.) by earlier kings are freed (from the royal account) in favour of the temple.

Now, having been informed of the arrangement made as above by us, the residents of the above stated *talas* should live without transgressing the above order, promot-

ing mutual amity and friendship and ensure the protection of the arrangements made.

Even the least harm should not be done to the above arrangement by anyone, whether they are those living by serving at our feet or others.

If anyone violates or even alters the above order or gets such violation done by others, we will impose the severest punishment to them for such transgression of the royal orders. The future rulers (of this region) also, who are anxious to secure fame, prosperity, long life, health and thriving of their kingly fortune here (while living on this earth) and wish for eternal life and bliss in heaven (after their death) should honour and protect this arrangement (as detailed above).

So that this order may last for a truly long time, it was inscribed on a slab of stone.

This is our order. Here the *dūtaka* is *Kumārāmātya Priyajīva*. [Issued] on the day of the second phase of the moon in the bright fortnight of the month Bhādrapada in the Sāmvat 67.

Notes

1 Regmi states that this inscription is found on a slab of stone standing in the water-conduit of Yangahiti Lagan Tol, Kathmandu.

2 *Dakṣhiṇa-kōḷī-grāma-draṅga* seems to have been the region or administrative division on the southern borders of Nepal and the *sarvva-tala* villages seem to have been the villages in the *talhaṭī* or the raised plain ground at the foot of the mountains which came under the above said administrative divisions. This region might have been peopled by the group of people Kōlis or Kōliyas (See Regmi, *op.cit.*, III, pp.172, 193). *Draṅga* is suggested to have been a market centre (*Ibid.*, p.100). Thus the phrase *Dakṣhiṇakōḷī-grāma-draṅga* might have referred to the trading centre in the south, peopled by the Kōlis. Because of its importance, the *Dakṣhiṇa-kōḷī-grāma* seems to have had the administrative control over the villages and areas surrounding it.

3 This Bhumagupta, was possibly the one referred to as Bhaumagupta, the chief minister and adviser to Gaṅgadēva (Gaṇadēva?)

(*Ibid.*, I, No.XLVI) and Śivadēva (*Ibid.*, No. XLIX). It would appear that the inappropriate action of withdrawing the privileges granted to the temple of Bhuvanēśvara was attributed to the chief minister to draw away the opprobrium from the king under whose orders he must have acted.

4 *kōṭṭa* was a fortified place and due to its importance in the defense strategy of the kingdom. those manning the *kōṭṭa* seem to have been extended some privileges.

5 The text concerning the grant made earlier and withdrawn in the meanwhile and restored by Narēndra is very dubious. It is not clear if the *pratyāya* was that which was due from all the types of settlements including *agrahāras* and was to be paid for the enjoyment of the temple of Bhuvanēśvara or if the *agrahāras* were excluded from the list of those that paid the dues and were actually meant to be recipients of a share of the dues along with the temple mentioned.

Bhuvanēśvara seems to have been the deity in the temple called Mānēśvara (so called because it was in Mānagriha?)

6 *Piṇḍaka* was the lump-sum share of the produce of the land payable to the ruler (Sircar, D.C., *I.E.G.*, p. 250).

7 Śivagal-dēvakula has been understood as Śivakula temple by Regmi (*op.cit.*, II, p.77).



No. 57

DEOPATAN INSCRIPTION

Location	: Deopatan, Khatmandu ¹
Date	: Samvat 69 ² = 645 A.D.
Script	: Early Nāgarī
Language	: Sanskrit
King	: śrī - Narēndradēva
Dynasty	: Lichchhavi
Reference	: Regmi, D.R. <i>I.A.N.</i> , Vol. I. p.116, No.CXVIII.

Text

संवत् ६० ९ ज्येष्ठकृष्णदिवा सप्तम्यां परमभट्टारकश्रीनरेन्द्रदेवस्य
साग्रं वर्षशतं समाज्ञापयतः चुहुङ्ग्रामे ज्याय . . . नरपिङ्ग्रामस्य
दक्षिणतस्तिलमकस्य च दक्षिणपूर्वतः क्षेत्रं . . . शालङ्कावास्तव्य
ब्राह्मणविश्वसेनस्य तस्य प्रसादाधिशसनस्य पत्तसुवर्णगोमिन्या ७
प्रत्यायम्महाबलाध्यक्षप्रसादविलेख्यं रामस्वामिना दूतकेन दानपाशु
पताचार्यदक्षिणतिलडुकस्य तेनापि दानशङ्खलिकपाशुपतानां ग्लान
भैषज्यार्थं दत्तं वर्षकस्तत्रैव ग्रामे . . . म्पिडकविंशतिकया धान्य मा
१४ पु ७ प्रत्यस्य करणीयम् . . . धान्यकुडा १ गिच्छिजाना
मिलगतिवलवाहिकगुप्त . . . शारिकावास्तव्य आम्रात्य भगवचन्द्र
तत्रैव निवासिनचन्दकस्य अत्र साक्षिकज्ञेया बुडग्रामे नियुक्तश्च
धनवृद्धिसहितेन ॥

Summary

The record starts with the mention of the date, Samvat 69, Jyēshthā, day of the seventh phase of the dark fortnight.²

As the inscription is damaged or erased at many places, a continuous sense cannot be made out. After the recording of the date, the name of the king *parama bhattāraka*, śrī-Narēndradēva is mentioned. The king's name is in the genitive case. Following this some two

words are there but they are not clearly readable. Following this there is the word *samājñāpayataḥ*³. This word might indicate that either, besides the king Narēndradēva there was another who was involved in the process of ordering or “while (Narēndradēva) was ordering or exercising control.”

This is followed by the mention of the one of those appointed by Chuhungapēḍa,⁴ the field, to the south east of the *tilamaka* (channel) situated in the southern quarter of the village Narapringrāma, a *brāhmaṇa* named Viśvasēna and his wife, the tax-income (*pratyāya*), a *mahābalādhya-ksha*,

one Ramasvāmi, who was (probably) the *dūtaka* (for this charter), Dāna Pāśupatāchāryya, Dāna Śrīṅkhalika-pāśupatas for whose rest and medical treatment some grant was made⁵, a tax constituting a lump sum-payment in kind (grain) (*piṇḍaka*), *amātya* (minister or secretary) named Bhagavachchandra, witnesses cited and something to be done with the interest, on the capital amount.

Notes

1 This inscription is stated to be on the pedestal of a *liṅga* (symbolic representation of God Śiva) “situated in the private garden of a house in Deopatan, near the western gate of Paśupati temple” (Regmi, *Ins. of Anc. Nepal*, I, p. 116).

2 This date of the record given here is as per the information provided by Regmi. The photograph of this inscription as included in Regmi’s Vol. III, is indistinct at several places, the date portion at the beginning being one of those places. Possibly Regmi had the advantage of reading the inscription on the original and the date cited above was apparently readable therein at that time. The ascription of this date to the era which started in Śaka 498 as done here is based on Regmi’s arguments (*op. cit.*, III, pp.268-69).

3 This word *samājñāpayataḥ* is readable on the photo-copy of the inscription provide by Regmi in the third volume of *Ins. of Anc. Nepal*. It could not have been a mere reference to the reign period of king Narēndradēva (Regmi, D.R., *op. cit.*, II, pp.71-72) as taxes seem to have

been granted which could have been done only by the king. However the role of each one mentioned in the record, in the issue of this charter is not clear. Regmi's translation of the text is confusing.

4 The character and function of Chuhungapēḍa have not been clarified in the available sources (See Regmi, *op. cit.*, III, p. 206).

5 Though there are several gaps in the text available, this much is clear that the charter pertains to the grant to Śṛiṅkhalika-Pāśūpatas for mitigating their pains and for their medical treatment. For information on the Śṛiṅkhalika-Pāśūpatas see above. However the significance of the term *dāna* prefixed to both the names, Pāśūpatāchāryya and Śṛiṅkhalika-Pāśūpatas is not ascertainable.

6 This phrase, *dhana-vṛiddhi-sahitēna* at the end is another puzzling one.



No. 58

KASAITOL INSCRIPTION

Location	: Deopatan, ¹ Nepal.
Date	: Samvat 71 = 647 A. D .
Script	: Early Nāgarī
Language	: Sanskrit
King	: Narēndradēva
Dynasty	: Lichchhavi
Reference	: Regmi, D.R., <i>I.A.N.</i> , Vol. I, pp.117-18, No.CXIX.

Text

. . . . भगवत्पशुपतिभट्टारकपादानुगृहीतो बप्पपादानुध्यातः परम
भट्टारकमहाराजाधिराजश्रीनरेन्द्रदेवः कुशली . . . वृत्तिभुज . . .
धिकृत . . . भविष्यतश्च . . . यथार्हङ्कुशलमभिधायं समाज्ञापयति
विदितम्भवतु भवतां स . . . नवगृह . . . स्थितिमर्यादोत्पन्नत्वञ्चाट
भटानामप्रवेशश्च प्रसादः कृतस्तदित्थं . . . र्थमेदिभिर्भवद्विरन्यैर्थाधि

... धि . . . रस्मत्प्रसादप्रतिबद्धजीवनैः कैश्चिदपि नवगृहम्प्रवि
 श्याल्पतरापि बाधा न कर्तव्या यस्तित्वमामविलङ्घनीयामास्माकीनामा
 ज्ञामनादृत्यान्यथा कुर्यात्कारयेद्वा तं वयं राजाज्ञाप्रतीपगामिनामत्यर्थन्न
 मर्षयिष्यामो येपि चास्मदूर्ध्वम्भूपतयो भवितारस्तैरपि सम्यक्प्रजानु
 पालनात् सुचरितमभीष्टानाम्सम्पदां कारणमन्यमानैरिह कल्याणरायु
 रारोग्यराज्यश्रियमुपचयायाद्यमुत्रापि चाभ्युदयाय धर्मगुरुतया पूर्वराज
 प्रसादानुवर्तनम्प्रति सततमवहितमनोभिर्भाव्यञ्चिरकालस्थितये चास्य
 प्रसादस्य शिलापट्टकशासनञ्च प्रसादीकृतमिति स्वयमाज्ञापि चात्म
 दिह यत्किञ्चिन् महत्कार्यमुत्पद्यते तच्च स्वयम्पाञ्चालिकैर्निर्णेतुन्न
 शक्यते तदा तदन्तरासनेनविचारयितव्यं याश्च गोष्ठयो नवगृहप्रति
 बद्धाश्च चाट भटानामप्रवेश्या एव या च व्यवस्था ताम्रशासने लिखिता
 भूतयेव व्यवस्थया वृजिकस्थया निवासिमधुसूदनस्वामी पाञ्चालिक
 सामान्य इति दूतकोत्र दण्डनायको नृपदेवः संवत् ७० १ कार्तिक
 शुक्ल द्वितीयायाम् ॥

Translation²

Paramabhaṭṭāraka mahārājadhirāja śrī-Narēndradēva,
 who has been blessed by the feet of the venerable
 Paśupati-bhaṭṭāraka, is well and orders after due enquiries
 of their welfare those holding and enjoying fiefs, those
 holding official authority thus - May it be known to you.

..... the privilege of being free from the entry of
 (and harassment by) the *chāṭas* and *bhaṭas*.

This favour having been conferred, after coming to
 know of this, by you and by those that have been provided
 their livelihood by our favour and whoever else it may be,
 entering the navagrīha,³ they should not cause even the
 least obstruction. If ever anyone alters or disturbs this our
 firm unbreachable order or gets such transgression done,
 we will not excuse such dishonour to the royal order.

Further the future rulers of this region who come after
 us, who want to earn the reputation of ruling the subjects

well should recognize that only such proper conduct can ensure for them welfare, long and healthy life and the good fortune of kingship in this world and well-being in the other world after death and (in the same way) realizing the greatness of meritorious acts and the consequent requirement by protecting the favours extended by previous rulers, they should ensure the continuance of the benefits extended by this grant for a very long time, this favour conferred by this grant has been inscribed on a slab of stone. This is our own order.

Whatever great task may crop up requiring to be done and if the problem defies settlement by the *pāñchālīkas*, an attempt should be made to settle it through *antarāsana*,⁴ the *gōshṭhis* who are (intimately) attached to the nava-griha.⁴ The prohibition of the entry therein of the *chāṭas* and *bhāṭas* stands confirmed. In respect of this arrangement which has got inscribed on a copper-plate, the resident of the chariot road of Vṛijika, Madhusindana-svāmī (the member of) *pāñchālīka* (is the one who wrote?).⁵

Here the *dūtaka* is the *daṇḍanāyaka*⁶ Nṛipadēva.

In the Samvat 71 Kārttika śukla the day of the second phase.

Notes

1 This inscription is stated to be on a slab of stone standing in front of a mound close to the temple of Nārāyaṇa in the Kasaitol (as per Vol. I, p.117 of *Insc. of Anc. Nepal*) or Kasainhole quarter of Deopatan (a small inhabited place near the temple of Pasúpatinātha) (*Ibid.*, III, p.206). From this description it appears that Kasaitol (Kasainhole) and Deopatan are quarters in Kathmandu itself or Deopatan is a separate city with its own Pasúpatinātha temple (cf. Regmi, *op. cit.*, III, p.206).

2 The first ten lines of the inscription are stated to be worn out and Regmi's text of the inscription starts with line 11-12, wherein the ruler śrī-Narēndradēva with his attributes is mentioned. But in vol. III, p.206 he states that the record was issued from Kailāsakūṭa-bhavana.

However even from the earliest inscription (Yangahiti inscription dealt with above), Narēndradēva who claimed Lichchhavi descent and who apparently put an end to the dominance of *mahāsāmanta* Amśuvarmman and his family over the *de jure* rulers of Lichchhavi descent, is seen to have made Kailāsakūṭabhavana, which was the seat of Amśuvarmman and company till then, his own seat of government, shifting there from Mānagriha which was the official seat of the earlier Lichchhavi rulers. Apparently Kaillāsakūṭa-bhavana was more strategically placed.

3 It is apparent that this record specifies the privileges extended by the ruler Narēndradēva to *navagriha*. But there is no information on what this *navagriha* was. From the details provided later in the inscription, it would appear that *navagriha*, was a privileged quarter within Kathmandu with its own independent administrative arrangement (cf. Regmi, *op. cit.*, III, p.206).

4 The mention of these clauses specifying the privileges of *navagriha* starts with a phrase *ch-ātmadiha* (?) as per Regmi's text, and is abrupt. The privilege seems to have been that the affairs of the *navagriha* will be locally managed and such intractable problems which defy being tackled by the *pāñchālikas* (the local administrative body?) will be attended by *antar-āsana* (a superior local body? cf. *dharm-āsana* of Tamilnāḍu inscriptions - cf. Regmi, *op. cit.*, III, p.207) manned by the *gōshthis* (members of the corporate body - cf. Sircar, D.C., *I.E.G.*, p.116-117).

5 The role of *pāñchālīka* Madhusūdana in the charter is not clear. He seems to have been a member (*sāmānya*) of the *pāñchālīka* (the administrative corporate body (of *Navagriha*). He is stated to have been the resident of Vṛijika-rathyā (i.e.) a road broad enough for chariots to pass through, named after Vṛijika (See Regmi, *op. cit.*, III, p.206. He tells about the group of people called Vṛijika-gaṇa, who had formed a republic and wonders if they had any connection with the road). This road seems to have passed through Navagriha. Madhusūdana might have drafted or written the record, if somehow the *likhitā*=*bhūt* found written in the previous line can be connected with the mention of Madhusūdana. If only the text of the inscription had been more fully readable and the language had been more intelligible, a comprehensive knowledge of conditions and administrative practices in Nepal of the middle ages could have been gained.

6 *Daṇḍanāyaka* means "an army commander". It was usual to appoint such army officers as the administrative heads of divisions of the kingdom possibly to provide them maintenance or to keep a vigil over the inimical forces both inside and outside the kingdom. (Sircar, D.C., *I.E.G.*, pp.80-81).

No. 59

YAMPIBAHI (PATAN) INSCRIPTION

Location	: Patan, ¹ Nepal.
Date	: C. 650 A.D. ²
Script	: Siddhamātrikā (Early Nāgarī)
Language	: Sanskrit
King	:
Dynasty	:
Reference	: Regmi, D.R. <i>I.A.N.</i> , Vol, I, p.112, No.CXV.

Text

ॐ महाप्रतिहारवार्तसुजातप्रभुविहारस्य ॥

Translation

Of the *vihāra* of Sujātaprabhu, the *mahāpratihāra*³ and *vārta*.⁴

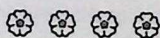
Notes

1 This inscription is stated to be on "a water-conduit slab of stone being a reservoir (now not in use) placed in the quadrangle of the Karunachok in Yampibahi (old monastery) in the north-east of the city of Patan."

2 This approximate date is given to this one line inscription on palaeographical considerations.

3 Though *mahā-pratihāra* means "head of the door-keepers of the palace or the king's chamber or of the capital city, sometimes this word is explained as "the chief usher" (Sircar, D.C., *I.E.G.*, p.184). It is evident from the context of the mention of this word that the one so designated was a high-ranking official of the king's secretariat.

4 *Vārta* is explained as "one who enjoys a grant or the share of a grant - a person in possession of a *Vṛitti*" (*Ibid.*, p.365). *Vṛitti* was what was granted as maintenance (as a fee for the service being rendered). Apparently the *mahā-pratihāra* had been given a fief in payment for his service in the said capacity.



No. 60

TEBAHAL INSCRIPTION

Location	: Te-Bahal, ¹ Nepal.
Date	: C. 650 A.D. ²
Script	: Siddhamātrikā. (Early Nāgarī)
Language	: Sanskrit
King	: ²
Dynasty	: ²
Reference	: Regmi, D.R., <i>I.A.N.</i> , Vol. I, p.110, No.CXI.

Text

Metre: V.1; *Vasantatilakā*.

रत्नत्रयम्भगवदार्यमुदारवर्णम् उद्दिश्य सत्त्वपरिभोगनिमित्तमेतौ
कूपञ्जलद्रवणिकाञ्च शुभाय पित्रोःशाक्योयतिर्विहितवान्प्रियपालनामा

Translation

The Śākya³ monk named Priyapāla set up these two, the well as well as the water-channel for being utilized and enjoyed by all creatures for the welfare of (his) father and in honour of the ratna-traya⁴, and the venerable and exalted one of glowing luster.⁵

Notes

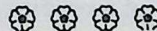
1 Regmi describes the location of the inscription as follows: "A slab of stone attached on the southern wall which is a water reservoir in the large quadrangle of Te-Bahal to the right of the temple of Sankatā. (it is very close to the New Road) in the eastern side."

2 This date has been assigned to this inscription, which does not cite any king or any date, on palaeographical considerations.

3 Śākya denoted the clan to which Priyapāla belonged. The Buddha also belonged to the same clan.

4 The three jewels or excellent or transcendent things for the Buddhists are: the Buddha, Dharma and Saṅgha. (MW, *SED*, p. 864, col.3).

5 *udāra-varṇṇa*, here seems to have referred to the Buddha. It seems to have indicated that his body exuded luster.



No. 61

NAKSAL ROAD INSCRIPTION

Location	: Naksal, ¹ Nepl.
Date	: Sam 78 = 654 A.D.
Script	: Siddhamātrikā (Early Nāgarī)
Language	: Sanskrit
King	: Narēन्द्रadēva
Dynasty	: Lichchhavi
Reference	: Regmi, D.R. <i>I.A.N.</i> , Vol.I, pp.118-19, No. CXX.

Text

Metre: V. 1, *Śārdūlavikrīḍita*: V. 2, *Sragdharā*.

ॐ शौर्योत्साहपराक्रमावयनयत्यागप्रतापादिभिः
श्लाघ्यैः स्वामिगुणैरनन्यसुलभैः संस्पर्धयेवान्विते ।
पृथ्वीं पाति नरेन्द्रदेवनृपतौ वंशक्रमाभ्यागतां
संत्यक्त्वा स्वसुखोद्यमे परहितव्यापार निम्नात्मनि ॥ १॥
तत्पादाब्जप्रसादादुपनतविभवो विष्णुदेवः कृतात्मा
लोकस्य ब्राह्मणादेस्त्रिषवणविधिवन्मार्जनादि प्रपूर्त्यै ।
पाषाणद्रोणमेनां सुविहितसलिलोद्धारयन्त्रोदपानम्
कृत्वा तत्पुण्यबीजाद्बहुतरसुकृतारम्भमाशस्त भूयः ॥ २ ॥

संवत् ७० ८ कार्तिकशुक्ल नवम्याम् प्रयुगादौ ॥

Translation

While Narēन्द्रadēva, who is adorned with the lordly qualities of heroism, enthusiasm, strength, modesty, statesmanship and political acumen, readiness to forego and sacrifice and valour and such eminent qualities which have competed to resort to him, was ruling the earth which had come down to him in regular succession in his family, always exhibiting a readiness to sacrifice his own

comforts and to bend down as necessary for ensuring the welfare of others,

Vishṇudēva, who has acceded to wealth and prosperity due to the favour obtained from (service at) his lotus-like feet, is one who has dedicated himself to strive to ensure the welfare of all. He having constructed this stone-*drōṇa* (a cistern)² and having provided for it the special equipment to pump-in water,³ to facilitate the three-time ritualistic ablutions⁴ in a day of the brahmins and others, wishes that this might be the fore-runner for many more such meritorious works.

Samvat 78, Kārttika, day of the ninth phase in the bright fortnight⁵

Notes

1 This inscription is stated to be “on a reservoir of stone placed on the wall in front of the Bhagavati temple at Naksal, a suburb of Kathmandu” (*I.A.N.*, III, p.207).

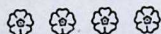
2 *Drōṇa* is stated to refer to “a wooden vessel, bucket, trough, etc. (MW, *SED*, p.502 col.3). *Drōṇa* also was the designation of the largest measure of capacity. In the Nepalese context it seems to denote a reservoir of stone. The *drōṇa* carved out for the benefit of the people by Vishṇudēva was apparently the stone-reservoir where this inscription is found. There is no information on how the cistern was filled with water.

3 *Suvihita-salil-ōddhāra-yantr-ōdapānam* might have referred to the pumping in of water from some unspecified source into the said *drōṇa*.

4 *Trishavaṇa* refers to the three ablutions at dawn, noon and sunset. (*Ibid.*, p.461 col.1) *Brāhmaṇadēḥ tri-shavaṇa-vidhīvan = mārjan-ādi prapūrtyai* may also have referred to the washing of the hands and feet and performance of *sandhyāvandana* by the brāhmins and such others.

5 As per Regmi's transcript of the inscription, *śukla-navamyām* in the last line of the inscription is followed by the words *pra yugādau* which is translated as “on the day of the anniversary of the beginning of the Satya-yuga.” One cannot say if *śukla navanī* in the month of Kārttika is observed as the New year's day of Kṛita-age, in Nepal.

However it can be pointed out that the first day of the year as per the Kārttikādi-amānta reckoning of the lunar year falls on Kārttika śukla 1 and not ninth. Possibly in Nepal, this Kārttikādi-amānta system of the lunar reckoning is being followed. The date given śukla 9 might have been the date of the inscription, the *drōṇa* having been inaugurated on śukla 1 of the month of Kārttika. It may be observed that in Andhra Pradesh, and Karnataka the New year's day as per the Chaitrādi-amānta system, is termed as *yugādi*.



NO. 62

INSCRIPTION OF ANANTALINGESVARA

Location	: Bhadgaon, ¹ Nepal.
Date	: Samvat 80 = 656 A.D. ²
Script	: Siddhamātrikā (Early Nāgarī)
Language	: Sanskrit
King	: Śrī-Narēndradēva
Dynasty	: Lichchhavi
Reference	: Regmi, D.R. <i>I.A.N.</i> , Vol. I, pp.121-22, No. CXXII.

Text

Metre: V. 1; *Indravajrā*. V. 2; *Anushtubh*.

ॐ स्वस्ति कैलासशृङ्गाभान्नयनोत्सवकारिणः कैलासकूटभवनात्
रम्याज्जगतिविश्रुतात्

राज्ञां मणिलिच्छविवंशजातां योभूदुणैस्सर्वजनातिगण्यैः ।

शक्तित्रयापूरितमण्डलश्रीः शशीवसंलक्ष्यतरोनृपाणाम् ॥ १ ॥

सविनयनयपराक्रमालङ्कृतमूर्तिर्भगवत्पशुपति भट्टारकपादानुगृहीतो
बप्पपादानुध्यातो भट्टारकमहाराजाधिराजश्रीनरेन्द्रदेवः कुशली नेपाल
सीमान्तः पातिनः सर्वाधिकाराधिकृतान्वर्तमानान् भविष्यतश्च समाज्ञा
पयति विदितमस्तु भवतां हंसगृहद्रङ्गस्य . . . पश्चिमको . .

ग्रामसहितस्य चाटभटाप्रवेशः शरीरकोटोभयानेकमर्यादोपपन्नः
 कश्चित्प्रसादशासनपट्टकोभूत्सचपूर्वराजविभ्रमतो नष्टोधुनास्माभिश्चि
 रन्तनव्यवस्थानुपालनज्ञातादरैः स एव प्रसादश्चिरस्थितये शिला
 पट्टकाभिलेख्येन प्रसादीकृतोत्रच मर्यादा कुलपतिना देया कार्तिक
 शुक्लैकादशम्याम्मार्गसंस्कारार्थन्तण्डुलमानिका ४ द्वादश्याम्भगवतो
 लोकपालस्वामिनः प्रतिष्ठादिने तत्रैव ब्राह्मणजनस्य शान्त्युदकम्पणा
 नामपुराणम् २५ द्रङ्गसीमाभ्यन्तरस्थानाम्ब्राह्मणप्रमुखानाम् आचाण्डा
 लेभ्यो घृतासनसमितादिभोजनम् स्तम्भानामेकैकस्य संस्थापनार्थम्
 तण्डुलमानिका ५४ गौयुद्धपताकावस्तुपुराण २५ क्रियाकरणम्भगवतो
 लोकपालस्वामिनः पावनार्थन्दानमानिकाः ४० देवस्थापकस्य
 मुक्तिकाधान्यमानिका . . दकमुक्तिकाधान्य मानिकाः २४ देवभृत्या
 नान्दशानामेकतो भुक्तिकाधान्यमानिका १४० दासीनां विंशतीनामे
 कतो मानिकाशतत्रयं षष्ठ्युत्तर . . त . मानिका शतद्वयं चत्वारिंश
 दानिकाधिकं भासक्षेत्रेणैव . . च यत्पूरणीय म्मानिकाशतं त्रिंशदुत्तरं
 तत्कुलपते . . देवभृत्यानाम्पुराण १२० दासीनाम्पुराण ८० मृत्तिका .
 . का ४ पणपुराण ६० अङ्गन शोधनार्थन्तण्डुल मा . . शोधनार्थ
 ड्कोड्कोग्रामपाञ्चालिका नान्तण्डुल मानिका १ माघशुक्ल
 द्वादश्याम् द्रङ्गसीमाभ्यन्तरस्थानां यथाग्रयफाल्गुनमासेन
 क्षेत्रमणि . . . ज्येष्ठशुक्लेकादश्यां वराहयात्रायां सीमाभ्यन्तर . . .
 सीनान्तण्डुलमानिका . . मण्यातन्धि . . अर्चनानिमित्तम् . . काः
 १२ इन्द्रो . . यजभवन . . दक्षिण पालनीयं . . .
 पूर्वराजप्रसाद . . पालनपरैरेव . . शास्त्रानुशीं . . यतः

पूर्वदत्तां द्विजातिभ्यो यत्नाद्रक्ष युधिष्ठिर ।

महीं महीभुजां श्रेष्ठ दानाच्छ्रेयोनुपालनम् ॥ २ ॥ इति

संवत् ८० . कृष्णदिवा दशम्याम् दूतकश्चात्र श्रीयुवराज . . देवेति ॥

Translation

Om! Well-being! From the mansion (known as)
 Kailāsa-kūṭa, resplendent like the Kailāsa peak,³ which is-

pleasing to the eyes, beautiful and famous throughout the world.

*Bhaṭṭāraka*⁴ *mahārājādhirāja* śrī-Narēndradēva, who meditates on the feet of *bappa*, who has been blessed by the feet of divine Paśupati-bhaṭṭāraka⁴, whose personality is embellished by modesty, statesmanship and strength, who is exemplary and arresting among kings like the moon, who has pervaded (all) the quarters by his three-fold powers⁵ and his other wonderful qualities, who is born in the family of the Lichchhavis and who is a jewel among kings, is well and issues this order addressed to all the authorised officials, as there are at present and will be there in future, inside the boundaries of Nēpāla: know this :

That, for your Hamsagriha-draṅga including the village, [western Koṅko?],⁶ the preferential regulations,⁷ the prohibition of the entry of the *chāṭas* and *bhaṭas*, and such concerning the liabilities both physical (labour) and (due to its being a) *koṭṭa*,⁸ which favour⁹ had been granted by earlier kings but which had been nullified by a later king, are now restored and granted through (this charter) inscribed on stone, for being honoured and to endure for a long time, by us realizing the importance of honouring ancient arrangements.

Here the regulations referred to above are: 1) To be remitted by *kulapati*¹⁰ on the day of the eleventh phase in the bright fortnight in the month of Kārttika, for the works on the road pathway¹¹ - Rice - 4 *mānika*¹²;

2) on the day of the twelfth phase (on the next day to the above?) (i.e.) the day of the consecration of Lokapālasvāmin¹³ and again, there and then for the sake of propitiatory water to be arranged by the brahmin folk - 25 *purāṇas* of *paṇas*;

3) for those (resident) within the limits of the *draṅga* boundary, from the brāhmaṇas down to the chaṇḍālas (the lowest category of people in the social scale), to provide ghee, seat, sticks¹⁴ for rituals, food and for installing each pillar¹⁵ - 54 *mānikas* of rice;

4) for the provision of materials for setting up the flag (inauguration of) for the cow-fight¹⁶ - 25 *purāṇas*¹⁷;

5) for carrying out the services for Lōkapālasvāmin and for purification - (ceremonies) -40 *mānikas* of paddy.

6) for the one who installs the God, as the *bhuktikā* (maintenance) 18 .. *mānika* of paddy;

7) for the daka, 24 *mānika* as the *bhuktikā*;

8) for the servants of the God (temple) and for those doing propitiation of the manes, for them together 140 *mānikas* of paddy as *bhuktikā* (maintenance);

9) for twenty female servants (courtesans? - *dāsī*) for them together, 300 *mānikas* (of paddy?);

10) 240 *mānikas* (of paddy?);

11) by *bhāsa-kshētra* that which was to be filled 130 *mānikas*;

12) that *kulapati* god's servants -120 *purāṇas*;

13) female servants (courtesans ? - *dāsī*) - 80 *purāṇas*;

14) earthen four *paṇa-purāṇas*¹⁷ - 60;

15) for washing the limbs - paddy;

16) for washing [payable by] the *pāñchālikas* of Koṅko-village¹⁹ - paddy . . . *mānikas*;

On the day of the twelfth phase of the bright fortnight in the month Māgha, for (those resident) within the boundary-limits of the *draṅga* by the month Phāluguna during the Varāha-yātrā²⁰ on the

day of the eleventh phase in the bright fortnight in the month of Jyēṣṭha.²¹

[The statement of the purport of the charter is followed by the appeal to the future rules to honour the purpose of this charter and as also one of the usual verses in this regard,²²]

Samvat 80. dark [fortnight] day tenth

Here the *dūtaka* (is) śrī-yuvarāja dēva.²

Notes

1 This inscription is stated to be on a stele lying near the temple of Anantalingeśvara situated on a hill forming the lower range skirting the valley, immediately south of Bhadgaon. (Regmi, D.R., *op. cit.*)

2 Regarding the era to which this year quoted is ascribed by circa.

3 From this mention it appears that the said mansion had white-painted towers.

4 It is noteworthy that the attribute, *bhāṭṭāraka* meaning “worthy of reverence” is applied to both the God and the king as epithets, just as *īrai* and *kō* found in the Tamil language.

5 For the significance of *śakti-traya* the threefold powers or faculties, SED, No. 1044; c 012.

6 The connotation of the expression *draṅga*, that it denoted a sizeable complex, seems to have been brought out in this record. Either it was a fortified complex or it included a fortified citadel. The name of the village which is stated to have been associated with the *draṅga* of Hamsagriha, of which the first letter has been read as *ko* could have been *Kōnko*, is indicated by the mention later in the record that the *pāñchālikas* of the village was to remit a levy. This village seems to have been to the north of the *draṅga*.

7 The word *maryāda* used in the context of the levies or contributions payable is reminiscent of the same word used in the Tamilnāḍu inscriptions seemingly by similar import (Sircar, D.C., *I. E.G.*, p.200.)

8 The liability of the *draṅga* for contributions or levies were of two kinds. one physical and the other on account of its being a *koṭṭa*. The former reminds one of the liability of the villagers landholders in the

village to do free labour (*vishti*) for executing the necessary works for the common good of the village, which liability was subsequently compounded into a monetary payment as evidenced in the records of the Indian sub continent. It appears that on being recognized as a *kotta* (i.e.) a fortified place, a locality was made to pay a special tax or to pay the taxes at a special rate. But on a close look it appears that the record was intended to specify the contributions stipulated to be made for the arrangement of special worship or festivals on the days indicated e.g. Kārttika śukla ēkādaśī, etc. in honour of the God Lōkapālasvāmin. This Lōkapāla was apparently the presiding deity in a local temple rather than the guardian deities of the eight quarters. With this understanding, it is seen that the provisions made become intelligible. For instance the *mārga-saṁskāra* was the cleaning and repairing the approaching roads to the temple. Probably a special pavilion with several pillars was erected for the worship, the ground therein had to be sanctified and arrangements had also to be made for a general feeding of those that had assembled for worship.

9 The statement in the inscription that the numerous contributions stipulated as those payable by the *draṅga*, were concessions conferred on it as a favour, may indicate the heavy burden of levies that the villagers in Nepal had to bear during the relevant period. Alternately the list and the quantum of the levies may also indicate the extensive size of a *draṅga*.

10 The term, *kulapati* in early days referred to the teacher who headed and ran the *gurukula*, the institution resorted to by students, for acquiring Vedic knowledge and learning (*Śabdakalpadruma*, II, p.1513). However here the *kulapati* referred to was probably the headman of the *draṅga* (See Sircar, D.C., *I.E.G.*, p.164).

11 *Mārga-saṁskāra* has been understood as referring to (maintenance of the roads) the repair of the thorough fare. But in comparison with the quantum of allotment for other purposes, the allotment of 4 *mānikas* of rice for this purpose appears to be very meagre. May be *mārga-saṁskāra* had some other significance (See n.8 above).

12 The *mānika* was apparently the same as *māni*, a measure of capacity equal to about six maunds (Sircar, D.C., *I.E.G.*, p.197).

13 For Lōkapālasvāmin see above n.8.

14 *Samit* mentioned here seems to have referred to the *aśvattha* sticks, used for *hōma* by the brahmins.

15 Each pillar for the pavilion was possibly specially consecrated with special rituals.

16 Here *gō* obviously referred to the bull. It seems bull-fights were routine during special occasions like festivals in the temple. The hoisting of the flag (*dhvaj-ārōhaṇa* in the context of south Indian temples) was done with due Vēdic rituals and it signalled the commencement of the festival.

17 *Purāṇa* in Nepal of the relevant period probably referred to a definite denomination of coin (Sircar, D.C., *I.E.G.*, p.265). However as there is a reference to a *purāṇa* of our *paṇas* in the same inscription it appears that *purāṇa* could have also referred to just any coin.

18 The reading given here *muktikā* was either a mis-reading of *bhuktikā* meaning maintenance or it had an unexplained significance.

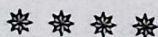
19 It is significant that whereas in the context of the whole *draṅga kulapati* is mentioned, in the case of the village, *Kōṅkō*, which was clubbed together with the *draṅga, pāñchālikas* are mentioned.

20 Possibly this reference to *Varāha-yātrā* indicates that there was a temple in that *draṅga* complex wherein God Vishṇu in His incarnation of the boar was worshipped. It is also possible that the reference was to a procession of God Lōkapāla mounted on a boar (*vāhana*).

21 Regmi says, "The inscription is much damaged and 20th line onwards except some marginal letters, all is lost after the 24th line" (*Op. cit.*, III, p.210). He has executed a stupendous job by deciphering a major part of the inscription. The contents of the inscription even as available throw enormous light on the activities in the Nepalese kingdom, during the relevant period. Even after line 17 of the inscription the text as has been read by Regmi and made available is very much disjointed and sketchy but this has not affected the understanding of the import of the inscription.

22 This one verse as quoted seeks the protection of what had been given to brahmins but the record being dealt with here is not one of a grant to brahmins.

23 Possibly this *śrī-yuvarāja* was Skandadēva who figures in the same capacity as *dūtaka* in the Gairidhara inscription (CXXI).



No. 63

GAIRIDHARA (DEEP WATER CONDUIT)
INSCRIPTION OF PATAN

Location	: Patan, ¹ Nepal.
Date	: Samvat 83 = 659A.D. ²
Script	: Siddhamātrikā. (Early Nāgarī)
Language	: Sanskrit
King	: Narēndradēva
Dynasty	: Lichchavi
Reference	: Regmi, D.R., <i>I.A.N.</i> , Vol.I, pp.119-20, No. CXXI.

Text

स्वस्ति कैलासकूटभवनाद् भगवत्पशुपतिभट्टारकपादानु
गृहीतो बप्पपादानुध्यातः परमभट्टारकमहाराजाधिराजश्रीनरेन्द्रदेवः
कुशली . . न सर्वाधिकरणाधिक कृता वर्तमानान्भ
विष्यतोपि यथार्हङ्कुशलमाभाष्य समाज्ञापयति विदितमस्तु भवतां
यथा महाप्रतिहारचन्द्रवर्मविज्ञापितैरस्माभिस्तत्प्रतिमान्य . . वागवती
पूर्वकुले भगवत्वज्रेश्वरमण्डल्यां . . सर्वाधिकरणानामप्रवेशेना . . प्र
गणप्रसादीकृतमनेनास्य अस्मदनुज्ञातेनात्मनः श्रेयोभिवृद्धये
धार्मिकगणानामतिसृष्टम् प्रतिपालनम्प्रतिज्ञापनकर्मयोगरतैः शीलाचार
परैर्वस्तव्यन्तैरपियथाकालमनतिक्रम्य देवानाम् स्नपनगन्धपुष्पधूप
प्रदीपवर्षवर्द्धनवर्षाकालवादित्रजपकादिकाकारणपूजा कर्तव्या मण्ड
ल्याञ्च उपलेपनसम्मार्जनप्रतिसंस्कारादिकङ्कृत्वा यद्यस्ति
परिशेषन्तेन द्रव्येण भगवन्तं वज्रेश्वरमुद्दिश्य पाशुपतानाम्ब्राह्मणानाञ्च
यथासम्भवम्भोजनाङ्करणीयन्तदान्यच्च कालान्तरेण यदि कदाचिद्दान
पतित्वेन प्रार्थयन्ते आपत्सु तत्कालम्बुद्ध्वा दानपतीनां धान्यानाञ्च
तुर्विंशतिर्मानिका देया ततोधिकन्दानपतिभिर्नग्राह्यम्यदिचात्र कार्यमु
त्पद्यते परमासनेन विचारमात्रङ्करणीयन्नतु द्रव्यस्याक्षेपस्तदेवमवगत्य
सर्वाधिकरणाधिकृतैरन्यैर्वा न कैश्चिदयमस्मत्प्रसादन्यथाकर्तव्यो

येत्वस्मदाज्ञाव्यतिक्रम्यवर्तन्ते वयन्तेषान्न मर्षयामो येप्यस्मदूर्ध्वम्भवि
 तारो राजानस्तैरपिपूर्वनृपतिकृतप्रसादप्रतिपालनादृतैर्नान्यथा करणीयो
 स्वयमाज्ञा दूतकश्चात्र भट्टारक श्रीयुवराज स्कन्ददेवः संवत् ८० ३
 भाद्रपदशुक्लषष्ठ्याम् २० ॥

Translation

Issued from Kailāsakūṭabhavana. In deference to [the wishes of] *mahāpratīhāra* Chandravarmman³, on his supplication in this regard, we⁴ have issued the following order for regulating the affairs of the *maṇḍalī*⁵ of the venerable Vajrēśvara⁴ on the eastern bank (?) of river Vāgvaṭī.⁶ Whereby the entry therein of state officials is prohibited.⁷ Further having been permitted by us, he (Chandravarmman), for the enhancement of his own fame and reputation, has set up the *dhārmikagaṇas*⁸ with members fully conversant with all the rules pertaining to the (worship and) administration (in the *maṇḍalī*) and who are chaste in conduct. Without allowing the proper time to lapse, they are to arrange for the anointment and bathing of and application of sandal-paste and unguents, for the Gods (in the said *maṇḍalī*), for the burning of incense, for the lighting of the lamp, for the playing of musical instruments fit for the rainy season to ensure (sufficient) rain⁹ and for the chanting of religious texts and thus for carrying out the (stipulated) *kāraṇapūjā*¹⁰. Further in the *maṇḍalī*, they are to get the smearing and cleaning of the premises done and with the material remaining balance¹¹ and as far as it permits, feed the *pāśūpatas*¹² and *brāhmaṇas* in honour of Vajrēśvara. Then, if in course of time, on the strength of their position as *dānapatis*¹³ and during the time of some distress (they) make the request, twenty four *mānikas*¹⁴ of paddy will be given to them. More than this the *dānapatis* were not to be given. If there is any problem (dispute?) in this regard, the matter will have to be referred to *paramāsana*¹⁵ which will restrict

itself to (deliberation and advice on solution) but should not concern itself with the disposal of the material.¹⁶

Having been informed as above, all those authorized persons in the different official departments as also others (concerned) should not disturb or otherwise meddle with the benefaction. If anyone does so we will not pardon him. The rulers that will inherit this territory after us, who, (we are sure) will be conscientious, are expected to maintain and protect this benefaction.

This is our order. Here the *dūtaka* is *bhaṭṭāraka*¹⁷ śrī-yuvrāja Skandadēva. Saṃvat 83, Bhādrapada, the day of the sixth phase of the bright fortnight - 20¹⁸

Notes

1 Gairidhara seems to have been a locality in Patan. It is also stated that the slab containing this inscription is now in the National Museum (Kathmaṇḍu) (Regmi D.R., *Ins. Anc. Nepal*, p.119).

2 Regarding the era to which this year cited belonged see above.

3 Possibly *mahāprafihāra* Chandravarmman was an official, whose concern was to regulate the administration of the temples (cf. Sircar, D.C., *op. cit.*, p.184). Though the term literally could have meant head of the door-keepers of the palace or the king's chamber or "the great chamberlain", it seems to have been a title conferred on a very high official in the royal administration.

4 The "we" referred to the ruler Narēndradēva whose credentials given here conform to those found in his other grants dealt with above. The beginning portion of the record is found to be much erased on the facsimile given but Regmi, probably could read that portion on the stone itself.

5 Apparently *maṇḍalī* was a local term applied to a temple complex. (cf. Sircar, D.C., *op. cit.*, p, 195. It is stated that the phrase *mandal-āchārya* is the same as *Paṭṭ-āchārya* - a designation of a high priest. Apparently the prefix *maṇḍala* refers to the temple and *āchārya* to the priest).

6 The village in which this *maṇḍalī* of Vajrēśvara was situated is not readable in the available text of the inscription. The river Vāgvatī, possibly goes by that same name even today as Regmi has not given attention to its identification

7 The invariable grant of this privilege of exemption from the entry of state officials indicated that they were those who made exactions on behalf of the state and on the side for their own benefit. The state was helpless to avoid this vexatious system. The *chāṭas* and *bhaṭas* were apparently another set of persons with official authority to enter the villages and pry into the affairs of the residents and cause harassment.

8 *Dhārmikagaṇas* can be understood, from the context, as several members of the body of (priests?) (i.e.) those in charge of the conduct of rituals in temples and with their administration.

9 This is an interesting information that special instruments were played in the temples to ensure sufficient rain.

10 Literally *kāraṇapūjā* means "worship done for a particular purpose. The worship as was required to be done by the *dhārmikagaṇas* in this case was probably special to ensure sufficient rain (cf. Sircar, D.C., *op. cit.*, p.146).

11 Though the available text does not reveal if some material was provided by Chandravarmman to equip the *dhārmikagaṇas* to carry out the stipulated *kāraṇapūjā*, this reference to the disposal of the balance of *dravya*, indicates that Chandravarmman had provided for the conduct of the *kāraṇapūjā*.

12 This reference, again, evidences the influence that had been gained by the *pāśupatas* in this region. The ascetics of this Śaivite sect had been given almost equal status with the *brāhmaṇas* (cf. the position of *māhēśvara* in Tamilnāḍu as revealed in the inscriptions of late 9th century onward available in that region).

13 *Dānapatis* (in plural) seem to have had some control over gifts made to temples, a percentage of which gifts could be claimed by them. The information on their position in the medieval period and if such *dānapatis* continue in existence today is not available (cf. Sircar, D.C., *op. cit.*, p.79).

14 *Mānika* was a measure of capacity (cf. Sircar, D.C., *op. cit.*, p197.) He has listed several *māṇis*, one of which, as per the glossary in *Lēkhākpaddhati* refers to a measure of capacity equal to about 6 *maunds* and a *māṇika*, a Telugu word signifying a measure $1/4$ *kuñchamu* and $1/16$ of a *tūmu*).

15 This *paramāsana* seems to have been an adjudicating body (cf. *dharmāsana* referred to in the same position and capacity in the Tamilnāḍu inscriptions of the 9th century and onward. (cf. e.g. *SII*, I, From nos. 82, 83, 146, 148 etc).

16 The text as found is very unclear. It is not possible to divine the intention behind this statement that by *Paramāsana* only deliberation (*vichāra*) must be done, and not disposal (*ākshēpa*) of the material (*dravya*).

17 The introduction of this attribute for śrī-*yuvarāja* Skandadēva was intended to indicate his importance in the official hierarchy.

18 The significance of probably the symbol which has been read as 20 at the end is not clear (nothing is possible to be made out on the facsimile).

No. 64

BOWL INSCRIPTION FROM BHATGAON

Location	: Bhatgaon, ¹ Nepal.
Date	: Samvat 88 = 664-65 A.D.
Script	: Siddhamātrikā (Early Nāgarī)
Language	: Sanskrit
King	:
Dynasty	:
Reference	: Regmi, D.R., <i>I.A.N.</i> , Vol. I, pp.122-23, No.CXXIII.

Text

ॐ संवत् ८८ पौषशुक्लद्वितीयायाम् . . उमातेजसाललित महेश्वराय
पुण्यावाप्तयेताम्रकलशं दत्तम् ॥

Translation

Om ! Samvat 88 Pausha bright fortnight second day.
For Mahēśvara, made elegant by the glorious (association
with) Umā, for the sake of earning religious merit,
the copper pot has been given.

Notes

1 This short inscription is stated to be on a small bowl-shaped stone lying in a courtyard near the temple of Bhairavanātha in Bhatgaon (Regmi, D.R., *op. cit.*). This Bhatgaon is probably the same as Bhadgaon referred to in CXXII above.

No. 65

BATUKA BHAIRAVA TEMPLE INSCRIPTION

Location	: L'agan Khel, Nepal.
Date	: Samvat 89 = 665 A.D.
Script	: Siddhamātrikā (Early Nāgrī)
Language	: Sanskrit
King	: . . .
Dynasty	: . . .
Reference	: Regmi, D.R., <i>I.A.N.</i> , Vol.I, pp.123-24, No.CXXIV.

Text

. प्र . . . सरङ्ग-मौपौतशि . . . तौ-स-भ न .
. . बलै-म्-स्थितं यस्य वः पायात् र . . . सरङ्ग . . .
स्म . . . दूराद . . . राजनि धि धरणिमण्डल . . . स-
भा-द . . . स्थि-राज्य भद्राधिवास शिल वा पला . .
. जि . . . कृत . . . प्रसम्क पतिना भट्ट . . .
बे दोप-रिभि त्रभ त्र
. . स्मदूर्ध्वं भ . . . यत एवं स्थितमित्यस्म
द्रक्षासंविधानं . . . शासनं पूर्वनृपतेः . . . ति-स्म महीपति . . .
पुण्य-निष्ठानां स्थैर्यम् दा दूतकश्चात्र राजपुत्र
जनार्दनवर्मा संवत् ८० ९ दिवा त्रयोदश्याम् ।

Summary

This inscription is much defaced. It mentions about Bhadrādhivāsa dharanīmaṇḍala and *dūtaka*-Rājaputra Janārdanavarmā. Samvat 89 divā thirteenth.

No. 66

BALAMBU VIHARA STONE

Location	: Balambu village, Nepal.
Date	: Samvat 90 = 666 A.D.
Script	: Siddhamātrikā (Early Nāgarī)
Language	: Sanskrit
King	: . . .
Dynasty	: . . .
Reference	: Regmi, D.R., <i>I.A.N.</i> , Vol.I, p. 124, No.CXXV.

Text

भवद्भिः परिपालनीयो इत्येवं विदितार्थैरस्मत्पादोप
जीविभिरन्यैर्वायं प्रसादोनान्यथा करणीयो यस्त्वेतामाज्ञामुत्क्रम्यान्यथा
कुर्यात्कारयेद्वा तमहमत्यर्थन्नमर्षयिष्यामि येवास्मदूर्ध्वम्भवितारो भूमि
पतयस्तैरपि पारम्पर्यमेवं स्थितमित्यस्मत्प्रसादप्रतिपालनसंविधानपरैरेव
भाव्यमिति स्वशासन चिरस्थित्यै लोकद्वयविशुद्धये रक्षितव्यं नृपैर्यत्ना
त्पूर्वभूपतिशासनमिति स्वयमाज्ञा दूतकश्चात्ररुद्रचन्द्र गोमीति संवत्
९० वैशाख शुक्ल दिवा दशम्याम् ।

Translation

A few lines in the beginning are lost. By us what has been protected. If this has been more than this we wont tolerate it. What has been done is permanent and it is protected by both the worlds. This is my order. The *dūtaka* is Rudrachandra gomi Samvat 90 Vaisākha bright fortnight divā tenth.

No. 67

CHYASALTOL INSCRIPTION

Location	: Chysaltol, Patan, Nepal.
Date	: Samvat 95 = 671 A.D.
Script	: Siddhamātrikā, (Early Nāgarī)
Language	: Sanskrit
King	: . . .
Dynasty	: . . .
Reference	: Regmi, D.R., <i>I.A.N.</i> , I, pp. 124-25, No.CXXVI.

Text

ॐ स्वस्ति भद्राधिवास भवनात् गृहीतबप्पपादानुध्यात् . .
 कुशली . . वर्तमान धिकारी भूमिकरल . .
 वर्तमान भविष्यतश्च भूभुजो कुशलमाभाश्य समाज्ञापयति भवतु
 भवतां यथेषाप्रङ्गणि गुल्मकोमालिहि माशी उचाट
 भटानामप्रवेशेन . . सन्तुष्टैः प्रसादः कृत एवमधिगतार्थैरस्मत्पादोप
 जीविभिरन्यैर्वा न कैश्चिदयम्प्रसादन्यथाकरणीयो यः समाज्ञामुल्ल
 ङ्घ्यान्यथाकुर्यात्कारयेद्वा सोस्माभिर्नमर्षणीयो ये चास्मदूर्ध्वं भवितारो
 भूमिपालास्तैरपि पूर्वरजप्रसादसंरक्षणप्रवणमानसैरेव भाव्यमिति
 स्वयमाज्ञा दूतकश्चात्र श्री युवराज शौर्यदेवः संवत् ९० ५ पौष शुक्ल
 दिवा दशम्याम् ।

Translation

Om ! Svasti

From the *bhavana* of Bhadrādhivāsa, who meditating
 on the feet of his *Bappa* (father) is well, existing
 . . . official bhūmi-kara-la . . existing and who will be
 there rulers having been well will be informed and request
 them to know about hall of the Gulmakōmali
 cannot be entered by *chāta*, *bhaṭa* being pleased to
 place before them to know about those who are living
 here into this place cannot be given. If any one
 fransgressing this order disturbed (this benefaction) will

not be pardoned. The other rulers may be requested to know what has been given, this is my order. The *dūtaka* is sri *yuvarāja* Śuryadēva. Saṁvat 90 5 Pausa bright fortnight tenth day.

* * * *

No. 68

VAJRAGHAR INSCRIPTION OF NARENDRADEVA

Location	: Kathmandu, ¹ Nepal.
Date	: Saṁ 103 = 679 A.D.
Script	: Siddhamātrikā (Early Nāgarī)
Language	: Sanskrit
King	: Narēndradēva
Dynasty	: Lichchhavi
Reference	: Regmi, D.R. <i>I.A.N.</i> , Vol. I, pp.128-30, No. CXXVIII.

Text

Metre: V.1; *Anuṣṭubh*.

ॐ स्वस्ति भद्राधिवासभवनादप्रतिहतशासनोभगवत्पशुपतिभट्टारक
पादानुगृहीतो बप्पपादानुध्यातो लिच्छविकुलकेतुः परममाहेश्वरपरम
भट्टारकमहाराजाधिराजश्रीनरेन्द्रदेवः कुशली . . उच्चगर्तग्रामे प्रधान
पुरस्सरान्सर्वकुटुम्बिनः कुशलमाभाष्य समाज्ञापयति विदितम्भवतु
भवतां यथायङ्ग्रामो भगवत्पशुपतौ स्वकारितमहाप्रणाली नाम
शाठ्येन सर्वेति कर्तव्यानामनुष्ठानार्थं विष्टयाज्ञानुविधायित्वेन चाटभटा
नामप्रवेश्येन शरीर कोट्टमर्यादोपपन्नः शरीरसर्वकरणीयप्रतिमुक्तः
कुटुम्बी बहिर्देशगमनादि सर्वविष्टिरहितो गुर्विणीमरणे गर्भोद्धारणाय
पणशतमात्रदेयेन सक्षत गोष्ठापमृगापचारे सपणपुराण त्रयमात्रदेयेन
च युक्तश्चौरपरदारहत्यासंबन्धादि पञ्चापराधकारिणां शरीरमात्रं
राजकुला भाव्यन्तद्दृहक्षेत्रे कलत्रादिसर्वद्रव्याण्यार्यसंधस्येत्यनेन च

सम्पन्नः श्रीशिवदेवविहारे चतुर्दिशार्यभिक्षुसंघाय अस्माभिरतिसृष्टः
सीमा चास्य पूर्वोत्तरेण श्रेष्ठिदुल्लूध्नि प्रीतु ब्रुमध्यमाली तस्या
किञ्चित्पूर्वेण वृहदाल्या दक्षिणमनुसृत्य चुहङ्गभूमिपूर्वदक्षिणेन
वेष्टयित्वा ह्रपिङ्गामी मार्गस्तन्दक्षिणमनुसृत्य सरलवनगामी
मार्गस्तम्पश्चिममनुसृत्य हमुप्रिम्पाञ्चालिकक्षेत्र पश्चिमकोणादक्षिण
पश्चिममनुसृत्य श्रीखर्जुरिकाविहारस्य सर्वोपरिपक्षेत्र पश्चिमाल्या
दक्षिणाङ्गत्वापृच्छि ब्रूदक्षिणेश्वराम्बुतीर्थक्षेत्राणां सन्धिः ततश्च
दक्षिणमनुसृत्य शशिक्षेत्र पूर्वदक्षिणकोणात्किञ्चित्पश्चिपङ्गत्वा
मित्तम्बूपूर्वाल्या दक्षिणमनुसृत्य तत्सर्वदक्षिणाल्या पश्चिमङ्गत्वा
किञ्चिदुत्तरञ्च ततः पश्चिममनुसृत्य च निब्रू दक्षिणपश्चिमकोणाद्
क्षिणङ्गत्वा लोप्रिङ्ग्रामेन्द्रगौष्ठिकक्षेत्र पूर्वदक्षिणकोणात्किञ्चित्प
श्चिमं गत्वा ह्रुप्रिम्पाञ्चालिकक्षेत्र पश्चिमा ल्यादक्षिणमनुसृत्य . .
भूमेरुत्तरपूर्वकोणो हमुप्रिङ्ग्रामीबृहत्पथ स्तम्पश्चिममनुसृत्य हमुप्रिलो
प्रिङ्ग्रामेस्तिस्त्रोतो धोनुसृत्यमेकण्डिदुल् तिलमकसङ्गमस्त
त्पश्चिमोर्ध्वमधिरुह्य कन्दर . . नुसारेणोत्तर पश्चिममनुसृत्य पानीय
पातोयावल्लोप्रिङ्गामिनमार्ग . नुसृत्य . . शिखर क्षेत्र सर्व
दक्षिणाल्या पश्चिमङ्गत्वालोप्रिं . . तत्क्षेत्रन्ततः पश्चिम मनुसृत्यो
त्तरञ्च बृहदारामस्य पूर्वमुखे महापथस्तत् उत्तरङ्गत्वा बृह दारामस्य
पूर्वोत्तरकोणादधोवतीर्य वनपर्यन्तमुपादाय फंशिन्प्रलल्स्रोत स्तदुत्तर
मनुसृत्य स्रोत . . मतस्रोतोनुसारेण ब्रह्मतीर्थसंवेद्यन्नदी वाग्वती
पूर्वमनुसृत्य उत्तराङ्गत्वाकन्दराग्रानुसारेण श्रेष्ठिदुल्लूध्नि सैव प्रीतुब्रू
मध्यमालीत्येतत्सीमपरिक्षिप्तेस्मिन्नग्रहारे यदिकदाचिदार्यसंघ स्याशक्य
ङ्कार्यमुत्पद्येत तदा परमासनेन विचारणीयमापणकरोधिक मासतुला
दण्डादिश्च पूर्वं एवार्यभिक्षुसंघस्येत्येवमवगतार्थैरस्मत्पादोप जीविभि
रन्यैर्वायम्प्रसादन्यथा न करणीयो यस्त्वेतामाज्ञामुल्लङ्घ्यान्यथा
कुर्यात्कारयेद्वा सोस्माभिस्सुतरान्न मर्षणीयो ये चास्मदूर्ध्वम्भ वितारो
भूमिपालास्तैरप्युभयलोकनिरवद्यसुखार्थिभिः पूर्वरजविहितोयं विशिष्टः
प्रसाद इति प्रयत्नात्सम्यक्परिपालनीय एवम् यतोधर्म शास्त्रवचनं-

बहुभिर्वसुधा दत्ता राजभिस्सगरादिभिः ।

यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ १ ॥

इति स्वयमाज्ञा दूतकश्चात्र भट्टारकश्रीशिवदेवः संवत् १०० ३ ज्येष्ठ
शुक्ल दिवा त्रयोदश्याम् ॥

Summary

Having in most respects an identical text as in the Yanmugal inscription dealt with above, this inscription records the order of the king in respect of a different village, the name of which could not be read fully, but the latter part of which has been read as “*n̄chagartā*”. The boundaries of apparently this same village (as in the Yanmugal inscription, here too the village to which the boundaries pertained is not specified and it is left to inference by the reader) are given as follows: on the north east, on top of *śrēsthidul*, *pr̥itubrumadhyamālī*; some what to the east the road going to *Hlapriṇ* skirting the land of *Chuhvaṅga* along southeast, along the south of that (*brumadhyamālī*) going south of *bṛihadādī*, skirting to the south-east of *Chuhvaṅga-bhūmis* (there is), the road leading to *Hlapriṇ*, going along south of that is the road leading to *Saralavana*, going along west of the same and south from the eastern corner of the fields (*kshētra*) of *Hmupriṇ-pāñchālīka*, the *sarvōparipa* fields of *Śrī-Kharjurikā-vihāra*, going south of the *paśchimālī* (of that *sarvō-paripa-kshētra*.) the boundary reaches the junction of the lands of the *tīrtha* of *Pr̥imchchhhibrū* and *Dakṣiṇēśvarāmbu*, then, going along the south, from the south-eastern corner of the field of *Śaśi*, going somewhat to the west (reaching) the *pūrvālyā* of *Mittambrū* and going long the south from (that *Mittambrū*) and (then) moving along the west from *sarva-dakṣiṇālī* and somewhat to the north, then going along the west, from the south-western corner of *Nimvrū*, going (towards the) south, from the south-eastern corner of the field of *Indragauṣṭhika* of the

Lōpriṇ-village, going somewhat to the west, and going towards the south of the paśchimālī of pāñchālīka field of Hnupriṇ, at the north-west from there, (going along) the tripartite stream in the villages Hmupriṇ-Lōpriṇ and going lower down, the confluence of the canal (*tilamaka*) of Mēkaṇḍidul, then mounting it from the west the cave moving north-west uptill the waterfall, then going along the road leading to Lōpriṇ the field on top, moving along west, on the north (?) the great road on the west front of the bṛihad-ārāma (the big garden), then going north and descending at the north-eastern corner upto the forest together with the stress of Phamśinpralal, then going north from there the river Vāgvafī regarded as Brahma-fīrtha, along the east, going towards the north, keeping to the front of the cave, the same Pṛitubrūmadhyamālī on the top of Srēshṭhidul²

In this *agrahāra* as has been circumscribed and granted as detailed above if any matter which is found beyond the capacity of the Āryasaṅgha to resolve arises [then that matter] will be considered by the *paramāsana*. Even before this, the Āryasaṅgha had been made entitled to *āpaṇa-kara* (tax on the shops in the market) *adhika-māsa-tulā-daṇḍa* (fines)³ etc.

[Then follows the cajolings and admonition to ensure the protection of the grant made as per the charter and the same *ślōka* stated to be extracted from *Dharmaśāstra* as cited in Yaumugal inscription dealt with above.]

The *dūtaka*, for this order of the king was *bhaṭṭāraka śrī-Śivadēva*.⁴

Samvat 103, the day of the thirteenth phase in the bright fortnight of the month Jyēṣṭha.

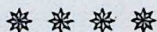
Notes

1 Regmi states that this inscription is on "a slab of stone standing just outside the southern gate of the temple of Paśupatinātha, before house named Vajraghar but now kept in the National Museum.

2 The boundaries given in details in the inscription are tentatively translated here for the various interesting terms used which are of local relevance to Nepal. While the suffix *dul* in the name Śrēṣṭhidul seems to have indicated a hill or mountain, the many other terms are still to be interpreted.

3 While *āpaṇa-kara* can be clearly understood as the tax on shops in the market, it is not clear if *adhika-māsa-tulā* was distinct from *daṇḍa* or if *adhika-māsa-tulā-daṇḍa* denoted a single tax-item (i.e.) a fine. Regmi interprets it as a single item referring to "fines on the irregularity machinated by businessmen in respect of weighing scale, the inspection being conducted every intercalary month, which fell according to Bhāradvāja system either in the month of Kārtika or Āshāḍha after 32 to 33 months as the case may be" (*op.cit.*, III, p.217 also see *Ibid.*, p.218-19) while *tulā-daṇḍa* can be understood as a fine on the weighing scale, the significance of *adhika-māsa* in this context is not clear.

4 While this Śivadēva was most probably the Lichchhavi king of whom the earliest record available is dated Samvat 118, nearly fifteen years after the present record, the date of which, Sam 103, is the latest available for Narēndra, it is to be noted that he is referred to here as *bhaṭṭāraka* and not as *yuvarāja* as Skandadēva and Śauryyadēva were entitled. It may be either an omission or Śivadēva might not have been a successor in the main line of Narēndradēva (cf. Regmi, D.R., *Ins. of Anc. Nepal*, III, p.221).



No. 69

YANMUGAL INSCRIPTION

Location	: Patan, ¹ Nepal.
Date	: Samvat 103 = 679 A.D. ²
Script	: Siddhamātriakā (Early Nāgari)
Language	: Sanskrit
King	: Narēndradēva
Dynasty	: Lichchhavi
Reference	: Regmi, D.R., <i>I.A.N.</i> , Vol. I, pp.126-28, No. CXXVII.

Text

Metre: V. 1; *Anushtubh*.

ॐ स्वस्ति भद्राधिवासभवनादप्रतिहतशासनो भगवत्पशुपतिभट्टारक
पादानुगृहीतो बप्पपादानुध्यातो लिच्छविकुलकेतुः परमाहेश्वरः परम
भट्टारकमहाराजाधिराजश्रीनरेन्द्रदेवः कुशली गुल्लंतङ्गग्राम
निवासिनः प्रधानपुरस्सरान्सर्वकुटुम्बिनः कुशलमाभाष्य समा
ज्ञापयति विदितम्भवतु भवतां यथायंग्रामो भगवत्पशुपतौ स्वकारित
महाप्रणालीनाम शाठ्येन सर्वेतिर्कृतव्यानामानुष्ठानार्थं विष्टयाज्ञानुवि
धायित्वेन चाटभटानामप्रवेश्येन शरीरकोट्टमर्यादोपपन्नः सर्वकरणीय
प्रतिमुक्तः कुटुम्बी बहिर्देशगमनादि सर्वविष्टिरहितो गुर्विणीमरणे गर्भो
द्धरणाय पणशमात्रदेयेन सक्षतगोष्ठापमृगापचारे सपणापुराणत्रयमात्र
देयेन च युक्तश्चौरपरदारहत्यासम्बन्धादि पञ्चापराधकारिणां शरीरमात्रं
राजकुलाभाव्यन्तद्रुहक्षेत्रकलत्रादिसर्वद्रव्याण्यार्यसङ्घस्येत्यनेन च
सम्पन्नः श्रीशिवदेवविहारे चतुर्दिशार्यभिक्षुसङ्घायास्माभिरतिसृष्टः
सीमा चास्य पूर्वोत्तरेण विहारस्य प्रणालीभ्रमस्ततो दक्षिणमनुसृत्य
गोमिभूदञ्चोप्रदेशे वाग्वतीनदीमनुसृत्य गोत्तिलमकसंगमस्तत
उत्तरङ्गत्वा श्रीमानदेवविहारखर्जुरिकाविहारक्षेत्रयोः संधिस्ततः
पश्चिमङ्गत्वा खारेवाल्गञ्चो ततः पश्चिममनुसृत्य मध्यमविहारस्य
पूर्वदक्षिणकोणपार्श्वलिमार्गेणोत्तरङ्गत्वा प्रणाल्याः पूर्वोत्तरानुसारेण

कुण्डलक्षेत्रस्य दक्षिणपूर्वकोणो महापथस्ततो मार्गानुसारेणोत्तरङ्गत्वा
 भयरुचिविहारस्य पूर्वप्राकारसातपूर्वोत्तरमनुसृत्य वार्तकल्याणगुप्त
 विहारस्य दक्षिणपूर्वप्राकारस्ततः पूर्वोत्तरमनुसृत्य चतुर्भावादुन
 विहारस्य पूर्वदक्षिणकोण तदुत्तरं पश्चिमरानुसृत्योत्तरपश्चिमकोणो
 बृहत्पथस्तत्पूर्वोत्तरङ्गत्वा कम्बिलम्प्राततः उत्तरपूर्वमनुसृत्य श्रीराज
 विहारेन्द्रमूलकयोः पानीयमार्गसंघातखातकस्तस्योत्तरपूर्वेण
 बृहन्मार्गस्य दक्षिणवाटिकाया दक्षिणाल्यनुसारेण पूर्वदक्षिणञ्चानु
 सृत्य पथस्ततो यावत्स्वल्पप्रणाल्यां परिगेस्पुल्लीपार्श्वे मार्गस्ततस्तमेव
 मार्गदक्षिणेनानुसृत्य स एव विहारस्ततः प्रणालीभ्रम इत्ये
 तत्समीपपरिक्षिप्तेस्मिन्नग्रहारे यदि कदाचिदार्यसंघस्यशब्दं कार्य
 मुत्पद्येत तदा परमासनेन विचारणीयमित्येवमवगतार्थैस्मत्पादो
 पजीविभिरन्यैर्वायम्प्रसादन्यथा न करणीयो यस्त्वन्यथाकुर्यात्कारयेद्वा
 सोस्माभिस्सुतरान्न मर्षणीयो ये चास्मदूर्ध्वम्भवितारो भूमिपालास्तै
 रप्युभयलोकनिरवद्यसुखार्थिभिः पूर्वराजविहितोयं विशिष्टः प्रसाद इति
 प्रयत्नतस्सम्यक्परिपालनीय एव यतो धर्मशास्त्रवचनं

बहुभिर्वसुधा दत्ता राजभिस्सगरादिभिः ।

यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ १ ॥

संवत् १०० ३ ज्येष्ठशुक्ल सप्तम्याम् ।

Translation

Om! Well-being! From the auspicious residential mansion³, the *parama-bhattāraka mahārājādhirāja Śrī-Narēndradēva*, whose orders are not countermanded, who has been blessed by the feet of the divine Paśupati-bhattāraka, who meditates on the feet of *bappa*, the banner of the family of the Lichchhavis, who is a great devotee of Mahēśvara, is well and orders all the *kuṭumbins* headed by prominent persons of the village Gullamtaṅga,⁴ after duly enquiring of their welfare thus: May it be known to you that in this village, for carrying all the necessary works in respect of the great channels dug (for the sake-

of irrigating the lands of and for other purposes) by us for (God) the venerable Paśupati⁵ without deceit (without prejudice to the interests of neighbouring villages?), it is officially authorized that *viṣṭi* (free labour obligatory to be rendered by the villagers), could be enforced with exemption in respect of all *viṣṭis* in case of those *kuṭumbins* who have gone to other countries; the entry of *chāṭas* and *bhaṭas* herein is also barred; the village is also authorized to enjoy all the privileges to which they are entitled on account of (inviolability of the person of the citizen?) and the privileges enjoyable on account of this place being a *kōṭṭa* (fort).⁶ (This village) has also been exempted from all the tasks (that the villages are obliged to render).

The *kuṭumbins* (of this village) on travelling to a different country will be exempted from all *viṣṭi* (free labour) that is to be rendered for common purposes in the villages.

On the death of a pregnant woman, for extraction of the foetus, only hundred *paṇas* need be paid.⁷

On neglect to attend to the cleansing and medication of the wounded (animal) in the cow pen,⁸ only three *purāṇas* and a *paṇa* need be paid.⁸

In the case of those who commit the five types of crimes, viz. theft (adultery with) another's wife, murder,⁹ and such crimes connected with these, only their persons will be subject to be convicted by the king¹⁰, their houses, lands, wives and such possessions will become [the property] of Āryasaṅgha.¹¹ There the matter will end.

For the monks who have congregated hailing from the four quarters in śrī-Śivadēva¹²-vihāra the following is gifted by us.

For this,¹³ the boundaries: to the north-east the bend of the channel then proceeding in a southerly direction-

through the land of *gōmi-Bhūdhañchō* along [the bank] of the river Vāgvaṭī (the boundary reaches the junction of Gōt-canal), then proceeding northward, there is the junction of the fields of Śrī-Mānadēva-vihāra and Kharjūrikā-vihāra, then proceeding west Khārevālgāñchō, then adhering to the west, going north along the road running by the side of the south-eastern corner of Madhyama-vihāra the great high-way touching the south eastern corner of the Kuṇḍala land, then proceeding along that highway going north, the eastern promenade of the Abhaya-ruchi-vihāra, (is reached), then proceeding along towards the north-east, on the south-eastern promenade of the Vārta-kalyāṇagupta-vihāra (is reached), then going along towards the north-east, the south eastern corner of Chaturbhāva-dāduna-vihāra (is reached), after that keeping along the north west; the great pathway in the western corner (is reached), then again going along in the same direction, the moat formed by the confluence of the two channels Śrī-Rājavihāra and Indra-mūlaka is reached, then to its northeast, the pathway running along the southeast of the southern channel of the southern garden to the south of the great highway, then upto *parigēspulfi* of the smaller channel, on its side, the road, then going south of that road, the same *vihāra* then the meander of the channel,¹⁴ thus in this *agrahāra*¹⁵ with such well-defined boundaries, if ever there came up a matter that was being the resolution by the Āryasaṅgha, that matter will be taken up for consideration by the *paramāsana*.¹⁶ If ever anyone alters or disrupts this order, he will not be pardoned by us. Those rulers who will be there after us, and who desire uninterrupted and unalloyed happiness in both the worlds (this and the other world to which all go after death), recognizing that this is a special benefaction made by an earlier rule, should honour and perpetuate this, as there is the following cautioning in the *Dharmaśāstra* (then there is one of the usual verses cited

in this context).

Samvat 103 Jyēshṭha, day of the seventh phase in the bright fortnight.

Notes

1 Regarding the location of this inscription Regmi D.R. says "A slab of stone placed in a small street known as Tah Galli within an area called Yangu Bahal or Yanmugal tole, near the Patan Durbar, a little to the east" (*op.cit.*, I, p.126).

2 Regarding the ascription of the Samvat cited see above.

3 May be the same Kailāsakūtabhavana here referred to in this way.

4 This village has not been identified.

5 The Paśupati mentioned here was probably the God in the temple at Kathmandu. The great water channels feeding that temple-land and supplying water to the temple itself seem to have passed through this village Gullamtaṅga.

6 This clause indicated that the village Gullamtaṅga was a *kōṭṭa* or a fortified place. It appears that being so it was entitled to some privileges or the complete privilege of collecting some levies from neighbouring villages (*maryāda*). It is not clear if *śārīra* was separate from *kōṭṭa* and *maryāda* qualified each or if *śārīra-kōṭṭa* was intended as a single phrase, whereas *kōṭṭa-maryāda* can be explained as above, the significance of *śārīra-maryāda* is not clear.

7 The significance of this clause is not clear. *Prime facie*, it appears that the state ensured that when a woman in a very advanced stage of pregnancy died, the foetus which might have gained life by then was not allowed to be cremated or interred along with the mother. The expenses connected with such extraction of the foetus were to be met by an *ad hoc* levy from the villagers.

8 It appears that the state ensured the proper care of the livestock by the villagers by penalizing them for any neglect.

9 Again the meaning of the text is unclear. If the word was *paradāra*, by itself was here intended to refer to adultery with another's wife or if the following word *hatyā* was linked with *paradāra* to mean the murder of another's wife and it was this which was considered as one of the heinous crimes.

10 The phrase, *rājakulābhāvyam* is specially met with here. Sircar, D.C., translated *rājakula* as royal household (*op.cit.*, p.271) and *bhāvyā* as income; levies - (*Ibid.*, pd.53). But these meanings do not suit the context here. *Rājakula* must have referred to the State or royal administration. Monier Williams (p.755 col.2) gives the meaning to be convicted on the basis of Manu's Law book, among other meanings. These meanings seem to be applicable here, as the one who committed the said crimes became subject to conviction by the king.

11 From this it appears that when a person committed a grave crime, his own person was seized by the state (for disposal as per local custom) and that his land, wife and properties were also ordinarily confiscated by the state and only in this case the latter was made over to the *vihāra*. It seems possible that the wife (*kalatra*) was destined, to serve as a female attendant in the *vihāra*.

12 The name of the *vihāra* seems to indicate that it was founded by the former Lichchhavi ruler, Śivadēva.

13 As the text stands it is difficult to understand as to which land or village, the elaborate description of the boundaries pertained. Possibly the village Gullarītāṅga of which the residents were addressed by the king was granted to the said *vihāra*.

14 The localities and identification features on the periphery of the village granted as described are not clearly understandable. However the mention of several other *vihāras* on the boundary indicates that the area was dominantly Buddhist in character.

15 This definition of the village granted to the Buddhist Śrī-Śivadēva-vihāra as *agrahāra*, clearly indicates that this term was not necessarily applied only to the village granted to Brahmins, but such a village which had been granted some special privileges, freedom from taxes, etc was also referred to by this term. (cf. Sircar, D.C., *I.E.G.*, p.10-11).

16 Again a reference to the adjudicatory body "*paramāsana*."



No. 70

CHIKANDEO STONE

Location	: Bhakshabhava, Nepal.
Date	: Samvat 107 = 683 A.D.
Script	: Siddhamātrikā (Early Nāgarī)
Language	: Sanskrit
King	: . . .
Dynasty	: . . .
Reference	: Regmi, D.R., <i>I.A.N.</i> , Vol. I, p.131, No.CXXX.

Text

. सप्तम्याभट्टारक महाराज [धिराज] देवस्य
राज्यम् संवत् १०७ शुक्ल द्वितीया संसृष्टवानालवर्मणा
भये गीताद्या मनाभर रस्य भवति
तदाभक्षामवं ग्राम प्रदेशे त्र . . . पिण्डकं द्रव्यं ९
मानिका मानिकात्रयम्

Translation

. On the seventh, bhāṭṭāraka
mahārājādhirāja dēva kingdom Samvat 107
bright fortnight second created by
Ālavarman bhaye beginning from song
manābhara hold Bhakshābhava
pradeśa piṇḍaka nine
mānikā three *mānikā*

Notes

1. "A flat stone supporting the pedestal of an image called Balarāma or Chikandeo (oil God)". Regmi, D.R., *I.A.N.*, p.131.

NO. 71

ANOTHER INSCRIPTION OF BALAMBU

Location	: Balambu, Nēpāl.
Date	: Samvat 109 = 685 A.D.
Script	: Siddhamātrikā (Early Nāgarī)
Language	: Sanskrit
King	: Śivadēva II
Dynasty	: Lichchhavi
Reference	: Regmi; D.R., <i>I.A.N.</i> , Vol.I, pp.138-40, No. CXXXVI.

Text

Metre : V.1; *Upajajāti*.

ॐ स्वस्ति श्रीमत्कैलासकूटभवानात्सम्यगिवरचितसकलवर्णाश्रम
व्यवस्थः समस्तसामन्तशिरसारविरकृतचरणनरवमयूखसमूहभग
वत्पशुपतिभट्टारकपादानुगृहीतो बप्पपादानुद्ध्यातो लिच्छवि
कुलानन्दकेतुः परमभट्टारमहाराजाधिराजश्रीशिवदेवः कुशली नेपाल
भुक्तौ यथास्वमधिकारानधिष्ठितः सर्वराजा(ज)पुरुषां तटवृत्तिभुजश्च
यथार्हङ्कुशलमभिधाय समाज्ञापयति विदितमस्तु भवतां यथा
पुत्तिनारायणदेवकुलप्रतिबद्धदावाकोट्टाभिधानोग्रामः पूर्वावद्राजकुलेन
विच्छेदक्रमेणोपभुज्यमान इत्यवगम्यस्माभिरिदानीमयङ्ग्रामः कोट्ट
मर्यादोपपन्नश्चाटभटानामप्रावेश्येन फलन्जुविष्ट्या च विनिर्मुक्तः
सतलशीताटीद्रङ्गनिवासिनां पालनोपभोगार्थं प्रसादीकृतोस्य च
देवकुलस्य खण्डस्फुटितसंस्कारकारणपूजादिकमेभिरेव कर्तव्यं
कारणपूजाव्यवशिष्टेन च द्रव्येण भगवतः श्रीपशुपति भट्टारकस्य
प्रतिवर्षमस्मत्पुण्याधिगमनिमित्तं शोभनच्छत्रारोपणा करणीया तमुद्दिश्य
शोभनायात्रापि करणीया तदुपयुक्तशेषमपि प्रत्यायजातमेतैर्विभज्य
स्वयमुपभोक्तव्यमेष च ग्रामः फवद्रङ्ग्रामस्य दक्षिणपश्चिमेन
गंग्रोन्द्रिङ्ग्रामस्यापि पश्चिमोत्तरेण गण्ण्डुङ्ग्रामस्य चोत्तरपूर्व
तोनुपुनग्रामस्यापि दक्षिणपूर्वोणामीषाञ्चतुर्णाङ्ग्रामाणां सीमा
सत्त्वौमालम्बा संज्ञके प्रदेशे समावासयितव्यः सीमाचास्य प्राक्तनी

आराम खरप्रदेशे शोभानाम्लाम्रवृक्ष दक्षिणपश्चिमतः पाण्डुरमृत्तिका
 स्रोतसश्च दक्षिणपश्चिमेन यावद्धिमनदीस्रोत उत्तीर्य किञ्चिदारुह्य
 स्वकीयां च सीमानां वेष्टयित्वा गवां लवणदानस्व दक्षिणालिका
 समीपे आम्रवृक्षस्तत्पश्चिमतो लुन्जुस्रोतसमुत्तीर्य दायम्बीगम्प्रोद्धि
 न्दावाकोट्टसीमामध्ये त्रिसन्धिसंज्ञकः प्रदेशस्तस्योत्तरतः पुत्तिनदी
 तस्या एवोपरिष्ठाद्यवत्पुत्तीर्य वदुनदी संगमस्तमुत्तीर्य किञ्चिदारुह्य च
 प्राच्यादिशिभूचनक्षेत्रस्योत्तरतः सीम्नो यावत्सलम्बुराजवासकस्योत्तरेण
 न[द्या]स्रोतो बृहत्सालवृक्षस्तत्पूर्वदक्षिणतः पाशवृक्षस्तत्पूर्वतोपि
 राजवासके पानीयारोपित एवोपभिधिसिकोट्टक्षेत्रोत्तरेणाम्रापदप
 स्तत्पूर्वतोपि गोल्लंस्रोतसोद्यस्ताद्यावद्भौतमाश्रम सरित्सङ्गमस्तस्य
 चाद्यस्तादुत्थिमनदी सम्बैद्यस्तामवतीर्यारुह्य च दण्डङ्गु बृहत्पथस्य
 त्रिसन्धिसंज्ञकात्पश्चिमेनारुह्य किञ्चित्पलानास्य च दक्षिणतो बृहद्वनं
 तद्दक्षिणतोपि वस्तुं क्षेत्रं तस्यैव दक्षिणेन चम्पकवृक्षस्तद्
 दक्षिणपश्चिमतश्च स एषा शोभनाम्लाम्रवृक्ष इत्येतत्सीमान्तः पातिन्य
 स्मिन्ग्रामेस्मत्प्रतिबद्धजीवनोपभोगिभिरन्यैर्वा न कैश्चिदल्पापि पीडा
 कर्तव्या कारयितव्या वा येत्वेतामास्माकीमाज्ञामवज्ञायान्यथा कुर्युः
 कारयेयुर्वा तेस्माभिरवश्यन्नक्षम्यन्ते येचास्मदुर्द्धम्भवितारौ मेदिनी
 नाथस्तैरपि पूर्वपार्थिवकृतोयंविशिष्टः प्रसाद इति स्वहितोदयापेक्षि
 भिस्तद्वैरव[वा]न्निततरान् संरक्षणीयो यथा चोक्तम्

पुरातनानां पृथिवीश्वरणाञ्जगद्धितायाविरतोद्यमानाम् ।

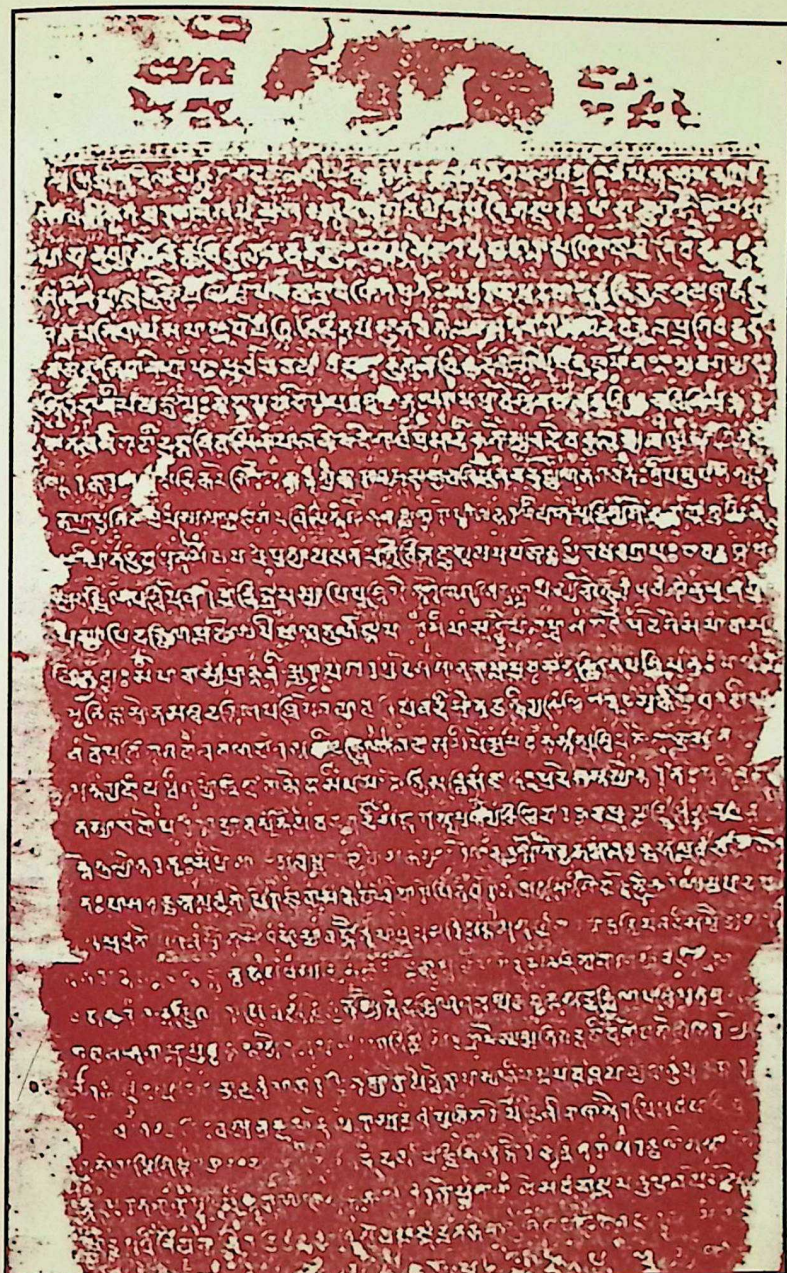
ये सर्वदाज्ञामनुपालयेयुस्तेषां नृपतिभिः श्रियाभिवृद्धिः ॥ १ ॥

इति स्वयमाज्ञा दूतकश्चात्र श्रीजयदेवो भट्टारकः संवत् १०० ९
 दिवा पञ्चम्याम् . .

Summary

Om ! Well-being ! From śrīmat - Kailāsa - kūṭa
 bhavana. *paramabhattachāraka mahārājādhirāja śrī-Śivadēva*
 who has regulated well the observance of class divisions
 and the discipline of the stages in the span of life; the row
 of the nails of whose feet are being honed by the heads of

Inscription No. 71



Another Inscription of Balambu

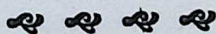
(all) his feudatories, who has been blessed by the feet of the worshipful Paśupati-bhaṭṭāraka, who meditates at the feet of *bappa*, who is the banner symbolizing the happiness (in his having been born in) of the Lichchhavi dynasty, is well, orders after duly enquiring of their welfare all the royal personnel appointed to (various) official positions and those that are enjoying *tata-vṛttis* in Nēpāla-bhukti-May it be known to you :

That the village named Dāvākōṭṭa attached to the temple of Putti Nārāyaṇa, after being freed from the interference by *chāta* and *bhāta* and from the forced labour connected with Phalañju, was handed over to the inhabitants of Śitāfi *draṅga* including the *talas* for their benefit. The Dāvākōṭṭa village should conjointly touch the boundaries of the villages of Phabadraṇ in south west, of Gaṁprondriṇ in north west, of Ganiduṇ in north east and of Nupuna in south east in a place called Satvaumālabā.

In the delimitation of boundaries, first the line traverses through a beautiful mango tree in Ārāmakhara place and from there to the southeast the deposit of white earth and from there again to the south west getting down as far as the source of glacier (hima rivulet) and with a little ascent circuiting its own boundary should proceed to the spot where salt is placed to feed the cattle. West of it we come across some rivers and their sources Putti being one of them. There full of mango, champaka and teak trees.

The *dūtaka* is Śrī-Jayadēvabhaṭṭāraka.

Samvat 109, the day of the fifth phase in the bright fortnight.



No. 72

NALA INSCRIPTION OF SIVADEVA II

Location	: Nālā, ¹ Nepal.
Date	: Samvat 118 = 694 A.D.
Script	: Siddhamātrikā (Early Nāgarī)
Language	: Sanskrit
King	: Śivadēva (II)
Dynasty	: Lichchhavi
Reference	: Regmi, D.R., <i>I.A.N.</i> , Vol. I, pp.131-32. No. CXXXI.

Text

संवत् ११८ ज्येष्ठ शुक्ल दशम्याम् राजाधिराजश्रीशिवदेवस्य राज्यम्
उपरिमानालङ्गग्रामस्योपभोगम् तत्रैव ग्रामाधिवासी हूं ध्रुवशीलस्य
तद् भ्राता हूं अणङ्गशीलसहितेन पुण्याधिकार प्राणाली कृतम् ।

Translation

Om! Samvat 118, on the day of the tenth phase of the bright fortnight in the month of Jyēṣṭha. During the rulership of *rājādhirāja* śrī-Śivadēva In the village Uparimanā-laṅga² which is in the enjoyment of Hūm-³ Dhruvaśīla, a resident of the same village, he along with his brother Hūm Aṇaṅgaśīla constructed this channel, a meritorious work.⁴

Notes

1 This inscription is stated to be on a slab, forming part of the platform of the famous temple of Bhagavati in Nālā, north east of Bhadgaon outside the valley (Regmi, D.R., *op.cit*, III, p.221. In Vol. I, p.131, he gives a different version of the location of this inscription).

2 Apparently, this name was the ancient name, one of the find-spot of the inscription. If it had been only Nālaṅga, the *uparima* preceding this name is inexplicable.

3 The significance of this prefix *hūm* attached to the name of the two brothers, is not clear (cf. *Ibid.*, III, p.221).

4 Though Regmi has interpreted the purport of the inscription differently, the interpretations given above of the text of the inscription is also possible.

No. 73

LAGANTOL INSCRIPTION OF SIVADEVA

Location	: Kathmandu, ¹ Nepal.
Date	: Samvat 119 ² = 695 A.D.
Script	: Siddhamātriak (Early Nāgarī)
Language	: Sanskrit
King	: Śrī - Śivadēva (II?)
Dynasty	: Lichchhavi
Reference	: Regmi, D.R., <i>I.A.N.</i> , Vol. I, pp.132-33. No. CXXXII.

Text

Metre: V.1-2; *Anushtubh*.

ॐ स्वस्ति श्रीमत्कैलासभवनाल्लक्ष्मीलतालम्बनकल्पपादपो भगवत्प
शुपतिभट्टारकपादानुगृहीतो बप्पपादानुध्यातः परमभट्टारकमहाराजा
धिराजश्रीशिवदेवः कुशली वैद्यग्रामके प्रधानाग्रेसरान् सकल
निवासिकुटुम्बिनो यथार्हङ्कुशलमभिधाय समाज्ञापयति विदितमस्तु
भवतां यथायङ्ग्रामः शरीरकोट्टममर्यादोपपन्नश्चाटभटानामप्रवेश्येना
चन्द्रार्कावनिकालिको भूमिच्छिद्रन्यायेनाग्रहारतया मातापित्रोरात्मनश्च
विपुलपुण्योपचयहेतोरस्माभिः स्वकारितश्रीशिवदेवेश्वरं भट्टारक
त्रिमित्तीकृत्य तदेवकुलखण्डस्फुटितसंस्कारकरणाय वशपाशुपता
चार्येभ्यः प्रतिपादितः तदेवमवगतार्यैर्भवद्भिः समुचितदेयभागभोगकर
हिरण्यादिसर्वप्रत्यायानेषामुपयच्छद्भिरेभिरेवानुपाल्यमानैरकुतोभयैः स्व
कर्मानुविधायिभिरितिकर्तव्यताव्यापारेषु च सर्वेष्टामीषामाज्ञाश्रवण
विधेयैर्भूत्वा सुखमत्र स्थातव्यं सीमा चास्य पूर्वेण बृहन्मार्गो
दक्षिणपूर्वतश्च शिवीप्रणाली तामेवचानुसृत्य स्वल्पः पन्था दक्षिणश्च
तेङ्खु पश्चिमेनापि तेङ्खु उत्तरस्यामपि चिशिमण्डातिलमकः
उत्तरपूर्वतश्चापि सहस्रमण्डलभूमिस्ततो यावत्स एव बृहन्मार्ग
इत्येवसीमान्तभूतेस्मिन्नग्रहारे भोट्टविष्टिहेतोः प्रतिवर्ष भारिकजनाः ५
व्यवसायिभिर्गृहीतव्या येत्वेतामाज्ञां व्यतिक्रम्यान्वथा कुर्युः कारयेयु

वर्तस्माभिर्भृशन्नक्षम्यन्ते ये वास्मदूर्ध्वं भूभुजो भविष्यति तैरपि
परस्वहितापेक्षया पूर्वराजकृतोयधर्मसेतुरितितदावगत्य . र वा . .
संरक्षणीयस्तथाचोक्तं-

पूर्वदत्तां द्विजातिभ्यो यन्नाद्रक्षयुधिष्ठिर ।

महीम्महीमतां श्रेष्ठ दानाच्छ्रेयोनुपालनम् ॥ १ ॥

षष्टिं वर्षं सहस्राणि स्वर्गे मोदति भूमिदः ।

आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत् ॥ २ ॥

इति स्वयमाज्ञा दूतकश्चात्र राजपुत्र जयदेवः संवत् १०० १० ९
फाल्गुन शुक्ल दिवा दशम्याम् ॥

Translation

Om! Well-being! From śrīmat-Kailāsa[Kūṭa]-bhavana, *parama-bhaṭṭāraka*, *mahārājādhirāja*, śrī-Śivadēva, who is the Kalpa tree (around which) the creeper Lakshmi is entwined³, who has been blessed by the feet of the worshipful Paśupati-bhaṭṭāraka, who meditates at the feet of *bappa*, is well, orders and informs after enquiring of their welfare in due (order of precedence), all the resident *kuṭumbins* as spearheaded by their elders in the Vaidya village (thus)⁴. May it be known to you:

This village entitled to enjoy the privilege of *śārīra-kōṭṭa* with a prohibition on the entry therein of *chāṭas* and *bhaṭas* uptil the moon, Sun and earth (exist), has been granted as an *agrahāra*⁵ in accordance with the rule of *bhūmi-chchhidra*⁵, to the teachers (*āchāryas*) of the vaśa Pāśupata (sect)⁶ for carrying out (the periodical) repairs and maintenance of the temple-premises, in reverence to śrī-Śivadēvēśvara-bhaṭṭāraka, consecrated by ourselves for the accumulation of abundant merit to our parents and self.

Thus having come to know of this, you should live here happily after handing over to them (the donees) at due

time the proper due payments of *bhāga*, *bhōga*, *kara*, *hiraṇya* and all such *pratyāyas* (revenues due to the king),⁷ carrying out their (the donees') orders, conducting themselves to suit their requirements, but doing your own work without feeling any fear from any quarter, in all matters which are due to be done as also in such matters, which (the donees) desire to be done, by being obedient to their orders.

The boundaries of this [village] are: on the east, the great highway, on the south-east, the Śivī channel, and going along the same, the minor pathway [on the south] Tenkhu, on the west also Tenkhu; on the north, Cihśimaṇḍā channel, on the north-east the land of *sahasra-maṇḍala*, then completing the circuit of the boundary the same great highway.

In this *agrahāra*, whose boundaries have been fixed as above, for the sake of *bhōṭṭa-visṭi*,⁸ every year 5 *bhārika-jana*,⁹ will be taken by the professionals.¹⁰

If these (beneficiary-managers of this village granted) transgress the orders as detailed above or make alterations (in the provisions) or cause such alterations to be made, they will not be pardoned. Further this benefaction should also be protected by the rulers that come after us giving due regard to the fact that this has been done by (one of the) previous rulers and as they should also be desiring their own welfare. [Then follow two of the usual verses]. This is my own order.

Here the *dūtaka* is *rājaputra* Jayadēva

Samvat 119 Phālguna bright fortnight day of the tenth phase.

Notes

¹ Regarding the location of the inscription Regmi writes, "A slab of stone leaning against the wall of a small temple of Vishṇu situated in Lagan tol, Kathmandu. The top of the stone is decorated by a relief showing a reclining bull" (*op. cit.*, I, p.132).

2 Regarding the ascription of the date see above.

3 The *kalpa* tree is divine and is reputed to grant the wishes of those who approach it and Lakshmi is the Goddess of Wealth. The king Śivadēva is stated to be a storehouse of wealth which he freely bestowed.

4 The Vaidya village has not been identified. (cf. Regmi, *op. cit.*, III, p.223).

5 It is to be noted that this particular privilege (*maryādā*) enjoyed by the Vaidya village is here spelt out as *śārīra-kōṭṭama*, whereas in the other cases it is spelt merely as *śārīra-kōṭṭa*. This expression is met with only in the inscriptions of Nepal. Further the record states that it was granted as an *agrahāra* in accordance with the rule of *bhūmi-chchhidra*. From the circumstances of the village as mentioned in the inscription, especially that it was inhabited and was peopled by *kuṭumbins*, who were ordered to remit to the *vaśa-Pāsupat-āchāryas*, the *bhāga*, *bhōga* etc., it is clear that the land in the village was already under cultivation. It was granted to finance the renovation and maintenance of the temple of śrī-Śivadēvēśvara-bhaṭṭāraka, and was entrusted to the *āchāryas* of *vaśa-Pāsupata* sect. Here, the term, *agrahāra* which is usually understood as a Brāhmaṇa village or free land given to Brāhmaṇas, is however stated to be qualified occasionally as *dēv-āgrahāra* (rent-free holding in the possession of a deity) (Sircar, D.C., *I.E.G.*, p.10-11). Vaidya village is thus seen to come under the classification *dēv-āgrahāra*. It is not known, how this tenure qualified its privilege of *śārīra-kōṭṭama*. *Bhūmi-chchchhidra-nyāya* is stated to refer to the rule governing the fallow land under the plough or "uncultivable land". Such entrepreneurship to bring that land under cultivation is known to have been rewarded by the graded system of taxation (*Ibid.*, p.58). Obviously this understanding of the phrase is not suited to the context of this grant. Hence this said maxim should be understood to have had a different connotation. Possibly it indicated that the fact that the village was granted meant that all types of land, low-lying areas in it and other such land in it were included in it. (cf. Tamilnāḍu inscriptions-*uḍumbōḍāmai-taraṇḍadu*, *mēl-nōkkiya-maram*, *kīl-nōkkiya-kīṇaru* etc. are explained as included in the grant of a village) (cf. Regmi, D.R., *op.cit.*, p.221).

6 Either *vaśa-Pāsupata*, was a subsect of the Pāsupata sect or the txt of the inscription is to be read as *vaśa-pāsupat-āchāryēbhyaḥ* meaning the successive *āchāryas* of the Pāsupata-school of Śaivism (cf. *Ibid.*).

7 *Pratyāya* is explained as revenue, income or tax-dues payable to the king (Sircar, D.C., *I.E.G.*, p.262).

8 The expression, *bhōṭṭa-viṣṭi-hētōḥ* has been interpreted with reference to trade with Tibet. The term *bhōṭṭa* applied to Tibet. (Regmi III, p.222-23). But it is unreasonable to suppose that this village or a series of villages (of which there is no record) were obliged by the Nepalese kings to contribute their citizens to render free-labour for helping Tibetan traders. Hence it must have had a different significance which however is not explainable with the present state of knowledge of the affairs in ancient Nepal.

9 *Bhārika-jana* most possibly referred to persons meant to carry loads (cf. Sircar, D.C., *op. cit.*, p.51- his interpretation, a crime; the nature of which is uncertain does not seem to be suitable. It is to be observed that his quotation in this regard refers to *vaṇik-putras* - traders?)

10 *Vyavasāyi* probably referred to professionals / industrialists / traders or businessmen. However, it passes comprehension why the traders or businessmen who invest money for carrying on their profession should expect free-labour from the villages to carry loads.



NO. 74

INSCRIPTION OF GORKHA

Location	: Cave of Gorakhnath
Date	: Samvat 122 = 698 A.D.
Script	: Siddhamātrikā (Early Nāgarī)
Language	: Samnskrit
King	: śrī-Sīvadēva (II) ?
Dynasty	: Lichchhavi (?)
Reference	: Regmi, D.R., <i>I.A.N.</i> , Vol.I, pp.135-36, No. CXXXIV.

Text

ॐ स्वस्ति कैलासकूट [भवनाद्] {पादा}नुध्यात . .
. परम[भ]ट्टारक महाराजाधिराज [श्रीशि]वदेवः
कु[शली] समाज्ञापायति विदितम्भवतु भवतां . .
. वज्रभैरव भट्टा[रक] कारण पूजा . .
. भूमि समापन्न पण
. . वं भोगदत्तं वादित्त्रञ्च प्रत्ये(क) क्षेत्र . .
. . कृत मतो दान कृत प्रतिदिन
. प्रतिदिन . . दान मिमूल्य पशा
पणद्वयं प्रत्येक ग्राहक ततो द्वादश . .
. . मानिकाः पा स्फटिक व द्वादश मानिका
वादित्त्र पणपुराण पञ्चरङ्ग चित्रकर्मण
मानिकात्रयं प्रतिमानिका पणपुराणा - पञ्च
मानिका करण वेद्यानि भगवतो दत्तानि
पूजासजल हेतो रक्ल्पना
रिति संवत् १०० २० २

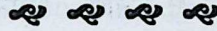
Summary

Issued from the Kailāsakūṭa bhavana. Registers a grant of certain land for the *kāraṇa - pūjā* and other

specified services of the god Vajrabhairava-bhaṭṭārka by the king. *Vāditra* (instrumental music) and *pañcharaṅga-chitrakarma* (painting, obviously within the temple) are mentioned in this connection. Coins called *paṇa*, *paṇa-purāṇa* and *mānikā* are also mentioned. Details lost due to the damage caused to the inscription.

Notes

1. "A stone at the entrance of cave of Gorakhnāth"
Regmi D.R., Ibid., p.1.



No. 75

SONAGUTHI STONE OF SIVADEVA

Location	: Sonaguthi, ¹
Date	: Samvat 125 = 701 A.D. ²
Script	: Early Nāgarī
Language	: Sanskrit
King	: Śrī- Śivadēva (II?)
Dynasty	: Lichchhavi
Reference	: Regmi, D.R., <i>I.A.N.</i> , Vol. I, pp.133-35, No.CXXXIII.

Text

Metre: V. 1-2; *Anushtubh*.

स्वस्ति कैलासकूटभवनादव्याहृतशासनसुविहितगुणवर्णाश्रमस्थिति
लिच्छविकुलकेतुर्भगवत्पशुपतिभट्टारकपादानुगृहीतो बप्पपादानुध्यातो
परमभट्टारकमहाराजाधिराजश्रीशिवदेवः कुशली नेपालान्तर्वर्तिन्यः
समधिकरणानामस्मद्पादप्रसादोपजीविन्याश्च यथार्हङ्कुशलमाभाष्य
समाज्ञापयति विदितम्भवतु भवतां . . . मपरिमितजलाशयोद्देशतया
पाञ्चालिकानां . . . क्षेमजीवेन विज्ञापितैरस्माभिश्च प्रसादानुवर्ति
भिर्धर्माधिकारतया . . . द्युपयोगायासौ ब्राह्मणपुरस्सराणाञ्च पाञ्चालि

कानां प्रकामोपभोगनिमित्तमाज्ञानुक्रमध्याय भृङ्गारेश्वरदेवकुलस्थितये
 सर्व . तिलमक . . प्रवर्तनीयास्युरिति तदेवकुलपाञ्चालिकगोल . .
 ग्राम . पानीय . . प्रणाली तिलमकस्य . . तालपत्र . .
 भृङ्गारेश्वरपाञ्चालिकानां . . क्षेत्र . . मुपभोगत्वादस्य . . राय .
 . दस्माभिरपि निर्वा . . विचारयितव्यास्तेपि द्रव्यमपि . . द्विपणा
 पुराणम् . कृत . पिण्डक मानिकानि . . पणां पुराणत्रयं दण्डानीया
 विदित्वैव भवद्भिरपि . कर्तव्यः कारयितव्यो वा येत्विमामाज्ञा
 मुल्लङ्घ्यान्यथाकुर्युर्वाकारयेद्वा भूषन्नमर्षयितव्याम् . . भवद्भिरपि . .
 भिः पुरातनराज . यं . द . नीय . श्रूयते-

बहुभिर्वसुधा दत्ता राजभिः सगरादिभिः ।

यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ १ ॥

पूर्वदत्तां द्विजातिभ्यो यत्नाद्रक्ष युधिष्ठिर ।

महीम्महीभुजां श्रेष्ठ दानाच्छ्रेयोनुपालनम् ॥ २ ॥

. . स्वयमाज्ञा दूतकश्चात्र राजपुत्रजयदेवः संवत् १०० २० ५
 भाद्रपदशुक्ल पञ्चम्याम् ॥

Translation

Well-being ! From Kailāsakūṭa – bhavana. *Parama-bhaṭṭāraka mahārājādhirāja śrī-Sivādēva*, whose orders are never transgressed, who is endowed with all (good) qualities, who protects the discipline of caste and observance of the regulations pertaining to the stages of life, by the subjects,³ the banner of the Lichchhavi dynasty, who has been blessed by the feet of Paśupati-bhaṭṭāraka, who meditates on the feet of *bappa*, is well and orders after due enquiry of their welfare, the authorized officials, who are eking out their lives due to the favour of (worshipping his) feet, within the borders of Nēpāla-be it known to you:

With a view to [providing] an unbounded and extensive water reservoir for the *pāñchālīkas*

... having been supplicated by ... Kshēma-jīva⁴ ... the *dharmādhikāra*⁵, who exist dependent on our favour ... for the use, this, for the unbridled use and enjoyment of the *pāñchālikas* as spearheaded by brāhmaṇas,⁶ in accordance with (our) order, for the maintenance Bhṛīṅgārēśvara-dēvakula (temple) ... canals ... should be dug ... for the *pāñchālikas* of Bhṛīṅgārēśvara temple ... *purāṇa* of two *paṇas* ... *mānikā* of *piṇḍaka* ... should be fined three *purāṇas* of ... *paṇa*

[Then after the caution to the persons concerned and exhortation to future rulers two of the usual verses are cited.]

This is our own order.

Here the *dūtaka* is *rājaputra* Jayadēva.

Samvat 125 Bhādrapada, the day of the fifth phase in the bright fortnight.

Notes

1 This inscription is stated to be on a slab of stone, standing to the left of the western gate of the temple of Bhṛīṅgārēśvara in the village of Sonaguthi (Regmi, D.R., *op.cit.*, I, p.133). It is a noteworthy fact that the record states among other things about the provision made for maintenance of the temple of Bhṛīṅgārēśvara, obviously, the same temple where the record is now found. Also see No. 109 of the *I.A.N.*

2 Regarding the era to which the date cited in the record has been ascribed see above.

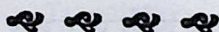
3 This is a customary claim made by Hindu kings but it is not known how they managed to check and control the lives of the subjects.

4 Though Regmi has taken Kshēma-jīva as the name of the supplicator, as the portion of the line of the inscription before and after this group of words read "*kshēma-jīva*" could not be read, nothing is certain.

5 Following *dharmādhikāra*, Regmi has doubtfully read two letters *tayā* which is followed by some more letters which could not be read. This word *dharmādhikāra* is preceded by the statement "those that exist due to our favour" which pointed to the word following as

referring to officials of the royal administration (i.e.) here the reference was to those that held the charge of *dharmādhikāra*. Sircar, D.C. (*I.E.G.*, p.92-93) explains the word *dharmādhikārin* as an officer in charge of civil and criminal justice as well as charitable and religious institutions, and that this official is comparable to the Muslim officials *Sadrus-sudr*, *dābhak*, the chief judge and grand almoner or custodian of the king's bequests and charities. The officials holding charge of *dharmādhikāra* in the Nepalese context and in the context of the reference to them in the inscription appear to have been those that were in charge of executing the king's intentions in the bequests or grants made by him.

6 The mention, *brāhmaṇa-purassarāṇām-cha-pāñchālikānām*, here clarifies that the *pāñchālika* was a body composed of heterogeneous class-groups, the *brāhmaṇas* occupying a prominent position therein. It is stated that some grant was made for their discretionary enjoyment. But as this statement is immediately followed by the statement "for the maintenance of the temple of Bhṛīṅgārēśvara", it is indicated that what had been granted to the said *pāñchālikas* was meant to be managed and administered by them for the benefit of the said temple. There might have been several *pāñchālikas* (boards) formed to administer different subjects, the above stated *pāñchālika* being one of them and they probably approximated to the *dēvakannis* of Tamilnāḍu inscriptions.



No. 76

CHYASALTOL INSCRIPTION

Location	: Pāṭan, Nēpāl
Date	: Saṁvat 137= 713 A.D.
Script	: Siddhamātrikā (Early Nāgarī)
Language	: Sanskrit
King	: Śrī Jayadēva
Dynasty	: Lichchavi
Reference	: Regmi, D.R., <i>I.A.N.</i> , Vol. I, pp.141-42, No.CXXXIX.

Text

..... बप्पपादानुगृहीत महाराजाधिराजपरमेश्वर
 श्रीजयदेवः कुशली
 ... दक्षिणेन ... त्वाटिकायाश्च दक्षिण पश्चिम
 . दक्षिण स्थान सहस्र दि नमस्तन्
 . नदीमुत्तीर्य यावच्च पश्चिमतः पानीयपात
 र्वमनुसृत्यदक्षिणापिर्णपश्चिमेन ण्णङ्गक्षेत्रेण किञ्चिदक्षिणेन
 पश्चिम शङ्कर टावै शिरसा पश्चिमतः उत्तरङ्गत्वा
 अपोवतीर्य नदीलङ्घयित्वा नवगृहमण्डल ... पश्चिमोत्तरङ्गत्वा महा
 पथेन च पश्चिमङ्गत्वा शिलासङ्क्रमस्य पश्चिमतः रेटापाञ्चाली ...
 न च पूर्वोत्तरङ्गत्वा लोप्रिं पाञ्चालिवाटिका पश्चिमोत्तरङ्गत्वा दोला
 -शिखर ... पूर्वोत्तरङ्गत्वा पुनपाञ्चालिकाक्षेत्रस्य च पश्चिमोत्त
 रङ्गत्वा लोप्रिं पाञ्चालिकाक्षेत्रस्य पश्चिमेनोत्तरङ्गत्वा नारायण देवकुल
 दशमीगौष्ठिक क्षेत्रस्याप्युत्तरङ्गत्वा लोप्रिङ्गामेन्द्रगौष्ठिक क्षेत्रस्योत्तरं
 गत्वोमातीर्थ क्षेत्रस्य चोत्तरङ्गत्वा ततो यावत्सपुष्प वाटिकाविहार
 क्षेत्रस्य सीमावधिरित्येतत्सीम ल प्रासाद मण्डलाभ्यन्तरे च
 कोट्टमर्यादास्माभिः प्रसादीकृता जानच्चिरस्मत्पादप्रसाद
 प्रतिबद्धजीवनैरन्यैर्वा न कैश्चिदयम्प्रसादो व्यतिक्रमणीयो ...
 नामास्मदीयमाज्ञामवधूयान्यथा कुर्वीरन् कारयेयुर्वा तेस्माभिर्न ..

नराधिपतिभिः पूर्वमहीपालकृतप्रसादपरिरक्षणैकतानै . . . तितरात्र
मर्षणीयाः स्वयमाज्ञा दूतकोप्यत्र भट्टारक श्रीविजयदेवः संवत् १००
३० ७ ज्येष्ठ शुक्ल पञ्चम्याम्

Translation

Maharājadhīrāja śrī Jayadēva is well (lines 4-11 are unreadable) to the south from vāṭikā on the south west south place thousand di nama stan . having crossed the river uptil the end from the west drinking water having followed south of leaf to the west to the place some what on the south west of Śānkara . . . head on the west going to the river crossing towards Navagriha-maṇḍala going to west by the road, going to the west after crossing towards the west of *Rētapāñchālī* after going to the Lōprim *pāñchālī-vāṭikā*, going to the west there was Dōlā-śikhara (summit), going to the east of Punu-pāñchālīkā- field after going to field of Lōprim field of pāñchālīkā, to the north-west there is Nārāyaṇa-kula daśamī-gaushṭhika field going towards the north, on the Lōprim village there is Indra-gaushṭhika field, to the north of it Unātirtha field to the north of it there is this flower garden Vihāra field, on the limit uptil here that is on the mansion, within the maṇḍala and that is limited within this fort has been granted by us. This benefaction should not be transgressed by those that live at the mercy of our feet or others. I am the one who is the king that has given this order. The *dūtaka* is *bhaṭṭāraka* śrī-Vijayadēva Saṁvat 100 30 7 Jyēshṭha, on the fifth in the bright fortnight.

Notes

1. "A slab of stone stnding in the courtyard, of an ancient water conduit called Nayohiti at Chyasaltol, Patan," – *I.A.N.*, I, p. 141.



No. 77

MINANATHA WATER CONDUIT INSCRIPTION

Location	: Patan, Kathmandu
Date	: Samvat 143= 719 A.D.
Script	: Siddhamātrikā (Early Nāgarī)
Language	: Sanskrit
King	: ...
Dynasty	: ...
Reference	: Regmi, D.R., <i>I. A. N.</i> , Vol. I, pp. 142-44, No.CXL.

Text

Metre : V.1; *Upēndravjṛā*

..... णेद मपूर्वो ज्य स्तस्यान्तरेष्यमुं
जानद्धिरस्माकमन्यथा निरूप्य रूयमपल
. दत्तमाद्यप्रसादं विशुद्धमनसा शासन षा ..
. यूपग्रामे लिम प्रतिपादित स्त
कुर्पासदत्पुरोरशनस्तस्यान्तरे चाग्रतवने मत्तिकां चोत्पाट
विधमिममपराधं कृत्वा प्रपलायितः कोट्टस्थानम निवेद्य
यथापूर्वमनुष्ठातव्यं तिलमक समीपे च . . क . . . रत्नौ दिवा
वाविशत् कैश्चित्परिपन्थिभिरन्यैर्वा न विरोधनीयस्तद्विरोधक
प्राप्तिरेव गृहीत्वा राजकुलमुपनेतव्याः तिलमकसम्बद्धं कार्यञ्च
यदुत्पद्यते [तदन्तरासने]नैव विचार्य निर्णेतव्यं तिलमकश्च सप्तथा
विभज्य परिभोक्तव्यो गीग्वल्पाञ्चालिकैरे[को भा]गो ग्राह्यो
जाज्जेपाञ्चालिकैरेको भागस्तेग्वल्पाञ्चालिकैरेको भागो युग्वल्
पाञ्चालिकैस्त्रयो (भागा). ल्लपाञ्चालिकैस्त्वेको भाग
इत्येवमवगतार्थेर्भवद्धिरनुमन्तवयमेतत् शासनं प्रदा (म)
नागपिनलङ्घनीयोयेत्वेतामस्मदीयामाज्ञामतिरुम्यान्यथाकुर्युः कारयेयु
र्वा (तेस्मा) भिदृढन्न क्षम्यन्ते ये चास्मदूर्ध्वमवनिपतयो भवितारस्तैरपि
पूर्वराजस्थिति परिपाल(न) व्यवहितमनोभिर्भाव्यं यथा चाह ।

ये प्राक्तनावनिभुजां जगतो हितानां
 धर्म्यां स्थितिं स्थितिकृतामनुपालनेयुः ।
 लक्ष्म्यासमेत्पसुचिरन्निजभावयेव
 प्रेत्यापि वासवसमा दिवितेवसेयुः ॥ १ ॥

इति स्वयमाज्ञा दूतकश्चात्र युवराज श्रीविजयदेवः संवत् १०० ४० ८
 पौष शुक्ल दिवा तृतीयस्यां

Summary

Due to its worn out condition a fairly long portion of this inscription at the beginning has become unintelligible. This portion refers to some serious offence, committed probably at Yupagrāma, the details of which are not clear. It states that any affair pertaining to the canal (*tilamaka*) has to be considered and decided only by the *antarāsana* (royal court). Then there is the stipulation that the canal may be divided into seven parts and used as follows: one part by Gigval pāñchalikas, one part by Jajje pāñchalikas, one part by Tegval pāñchalikas, three parts by Yugval pāñchalikas and one part by . . . Ila pāñchalikas. The inscription ends with usual admonition to the miscreants and advice to the future rulers.

Dūtaka was śrī Vijayadēva. Saṁvat 148 pausha śukla diva 3.



No. 78

A WATER CONDUIT INSCRIPTION NEAR
JAISIDEVAL

Location	: Jaisidēval
Date	: Samvat 151 = 727A.D.
Script	: Siddhamātrikā (Early Nāgari)
Language	: Sanskrit
King	: . . .
Dynasty	: . . .
Reference	: Regmi, D.R., <i>I.A.N.</i> , Vol.I, p.144, No.CXLI.

Text

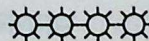
ॐ संवत् १०० ५० १ वैशाख शुक्ल द्वितीयायाम् लज्ज
ग्वल्पाञ्चालिकानां नित्योपभोगार्थम् अतीतलम्भस्य भार्यया भोज
मत्या दत्तम् जलद्रोणेन सह मा २

Translation

On Samvat 100 50 1, second day of bright half in the month of Vaisākha, Bhōjamatī, wife of Afitāmbha donated 2 *mā* of land in the hold of *pañchālikas* of the village Lañjagval along with a water-conduit for perpetual use.

Notes

“On the reservoir of a deserted water conduit of stone which lies further in the eastern Jaisideval.” (*I.A.N.*, I, No.CXLI, on p.144.



THE PASUPATI STELE OF JAYADEVA II

Location	: Kathmandu, Nepal
Date	: Samvat 157 = 733A.D.
Script	: Siddhamātrikā (Early Nāgarī)
Language	: Sanskrit
King	: Jayadēva
Dynasty	: Lichchhavi
Reference	: Regmi, D.R, <i>I.A.N.</i> , Vol. I, pp.144-48, No.CXLII.

Text

Metres: V.1, 3, 5, 19, 20, 23, 30, 32; *Sragdharā*, 2, 4, 6, 7,12,15, 17,21, 25-29, 33, 34; *Sārdūlavikrīḍita*, 8,11,16; *Vasantatilakā*, 9, 24, 31; *Upajāti* of *Indravajrā* and *Upendravajrā*, 10, 18; *Anuṣṭubh*.

ॐ त्र्यक्षस्त्र्यव्ययात्मा त्रिसमय सदृश त्रिपती स्त्रिलोकी
 त्राता त्रेतादिहेतुस्त्रिगुणमयतया त्र्यादिभिर्वर्णिर्णितोलं ।
 त्रिस्त्रोतो धौतमूर्धा त्रिपुरजिदजितो निर्व्विबन्ध त्रिवर्गो
 यस्योत्तुङ्गस्त्रिशूलस्त्रिदशपतिनुतः स्त्रिदरित्रोटनो नः ॥ १ ॥
 राजद्रावणमूर्धपङ्क्तिशिखरव्यासक्तचूडामणि
 श्रेणीसङ्गति निश्चलात्मकतया लङ्काम्पुनानाः पुरीं ।
 द्वन्द्वपराक्रमा सङ्गताः
 श्रीबाणासुरशेखराः पशुपतेः पादार्णवः पान्तु वः ॥ २ ॥
 सूर्याद् ब्रह्म प्रपौत्रान्मनुरथभगवाञ्जन्म लेभे ततोभू
 दिक्ष्वाकुश्चक्रवर्ती नृपतिरपि ततः श्रीविकुक्षिर्बभूव ।
 जातस्तस्मात्कुत्स्थः पृथुरिति विदितो भूमिपः सार्वभौमो
 भूतोस्माद्विश्वगश्चः प्रबलजिनबलव्याप्तविश्वान्तरालः ॥ ३ ॥
 राजाष्टोत्तरविंशतिक्षितिभुजस्तस्माद् व्यतीत्य क्रमात्
 संभूतस्सगरः पतिः सागरायाः अभूद् क्षितेः ।

जातोस्मादसमञ्जसो नरपतिस्तस्मादभूदङ्शुमान्
स श्रीमन्तमजीजनन्नरवरो भूपन्दिलीपाह्वयं ॥ ४ ॥
भेजे जन्म ततो भगीरथ इति ख्यातो नृपोन्नान्तरे
भूपालान्प्रविलङ्घ्य . . . रघुज्जातोरघोप्यजः ।
श्रीमत्तुङ्गरथस्ततो दशरथः पुत्रैश्चपौत्रेस्समं
राज्ञोद्यावपरान् विहाय परतः श्रीमानभूल्लिच्छविः ॥ ५ ॥
अस्त्येव क्षितिमण्डलैक तिलको लोकप्रतीतो महा
. . . नादित्य . . . प्रभवः प्रभाव महतां मान्यः सुराणामपि ।
स्वच्छं लिच्छविनाम विभ्रदपरो वंशः प्रवृत्तोदय
श्रीमच्चन्द्र[कला]*कलापधवलो गङ्गाप्रवाहोपमः ॥ ६ ॥
तस्माल्लिच्छवितः परेणनृपतीन् हित्वा परान्द्वादशः
श्रीमान्पुष्पशराकृतिः क्षितिपतिर्ज्जातः सुपुष्पस्ततः ।
सार्धं भूपतिभिस्त्रिभिः क्षितिभृतां त्यक्त्वान्तरे विंशतिं
ख्यातः श्रीजयदेवनाम नृपतिः प्रादुर्बभूवा परः ॥ ७ ॥
एकादाश क्षिति पतिञ्च परञ्च भूपं
हित्वान्तरे विजयिनो जयदेवः नाम्नः ।
स्रीमान्बभूव वृषदेव इति प्रतीतो
राजोत्तम सुगत शासन पक्षपाती ॥ ८ ॥
अभूततः शङ्करदेव नामा श्रीधर्मदेवोप्युदपादि तस्मात् ।
श्रीमानदेवो नृपतिस्ततोभूततो महीदेव इति प्रसिद्धः ॥ ९ ॥
वसन्त इव लोकस्य कान्तः शान्तारिविग्रहः ।
आसीद् वसन्तदेव स्माद्धान्त सामन्त वन्दितः ॥ १० ॥
अस्यान्तरेप्युदयदेव इति क्षितीशा
ज्जातस्त्रयोदश ततश्च नरेन्द्रदेवः ।
मानोन्नतो नतसमस्त नरेन्द्र मौलि
मालारजोनिकर पाङ्शुल पादपीठः ॥ ११ ॥
दातासद्द्रविणस्य भूरिविभवो जेताद्विषत्संहतेः
कर्ता बान्धवतोषणस्य विधिवत्पाता प्रजानामलं ।

हर्ता संश्रितसाधुवर्गविपदां सत्यस्य वक्ता ततो
जातः श्रीशिवदेव इत्यभिमतो लोकस्य भर्ता भुवः ॥ १२ ॥

देवीबाहुबलाद्य मौरवरिकुला श्रीवर्म चूडामणि
ख्यातिहेपितवैरिभूपतिगणश्रीभोगवर्म्मोद्भवा ।
दौहित्री मगधाधिपस्य महतः श्यादित्यसेनस्य या
व्यूढाश्रीरिव तेन सा क्षितिभुजा श्रीवत्सदेव्योदरात् ॥ १३ ॥

तस्माद्भूमिभुजोप्यजायत जितारातेरजय्यः परै
राजश्रीजयदेव इत्यवगतः श्रीवत्सादेव्यात्मजः ।
त्यागी मानधनो विशालनयनः सौजन्यरत्नाकरो
विद्वान्सत्कविराश्रयो गुणवतां पीनोरुवक्षः स्थलः ॥ १४ ॥

माद्यदन्तिसमूहदन्तमुसलक्षुण्णारिभूभृच्छिरो
गौडोड्रादिकलिङ्गकोसलपतिश्रीहर्षदेवात्मजा ।
देवी राज्यमती कुलोचितगुणैर्युक्ता प्रभूताकुलै
र्येनोढा भगदत्तराजकुलजा लक्ष्मीरिव क्षमाभुजा ॥ १५ ॥

अङ्गश्रियापरिगतो जितकामरूपः
काञ्चीगुणाद्य वनिताभिरुपास्यमानः ।
कुर्वन्सुराष्ट्रपरिपालन कार्यचिन्तां
यः सार्वभौमचरितं प्रकटीकरोति ॥ १६ ॥

राज्यं प्राज्यसुखोर्जितद्विजजनप्रत्यर्पिताज्याहुति
ज्योतिर्ज्जातशिखाविजृम्भणजिता शेष प्रजापद्रुतं ।
बिभ्रत्कण्ठकवर्ज्जितन्निजभुजाष(व)ष्टम्भविस्फूर्जितं
शूरत्वात्परचक्रकाम इति यो नाम्ना परेणान्वितः ॥ १७ ॥

स श्रीमान् जयदेवाख्यो विशुद्धबृहदन्वयः ।
लब्धप्रतापः सम्प्राप्तबहुपुण्यसमन्वयः ॥ १८ ॥

मूर्तीरष्टाभिरष्टौ महयितुमतुलैः स्वैर्दलैरष्टमूर्ते
पातालादुत्थितं किं कमलन(म)भिनवं पद्मनाभस्य नाभेः ।
देवस्यास्यासनायोपगतमिह चतुर्व्वक्त्रसादृश्य मोहाद्
विस्तीर्णं विष्टरं किं प्रविकसितसिताम्भोजमम्भोजयोनेः ॥ १९ ॥

कीर्णा किम्भूतिरेषा सपदि पशुपतेर्नृत्यतोत्र प्रकामं
मौलीन्दोः किम्मयूखाः शरदमभिनवां प्राप्यशोभामुपेताः ।
भक्त्या कैलासशैलाद्धिमनिचयरुचः सानवः किं समेता
दुग्धाब्धेरागतः किं गलगरसहजप्रीतिपीयूषराशिः ॥ २० ॥ ॥ राज्ञः ॥

देवं वन्दितुमुद्यतो द्युतिमतो विद्योतमान द्युतिः
किं ज्योत्स्ना धवला फणाबलिरियं शेषस्य सन्दृश्यते ।
अन्तर्दूरसातलाश्रितगतेर्देवप्रभावश्रिया
किं क्षीरस्नपनं विधातुमुदिताः क्षीराण्णवस्योर्मयः ॥ २१ ॥

विष्णोः पातालमूले फणिपतिशयनाक्रान्तिलीला सुखस्था
दाज्ञां प्राप्योत्पतन्त्यास्त्रिपुरविजयिनो भक्तितोभ्यर्चनाय ।
लक्ष्म्याः संलक्ष्यते प्राक्करतलकलितोत्फुल्ललीलासरोजं
किं वेतीत्यं वितर्कास्पदमतिरुचिरं मुग्धसिद्धाङ्गनानां ॥ २२ ॥

नालीनालीकमेतन्न खलु समुदितो राजतो राजतोहं
पद्मापद्मासनाज्वे कथमनुहरतो मानवा मानवाभे ।
पृथ्व्यां पृथ्व्यान् मादृग्भवति हृतजगन्मानसे मानसे वा
भास्वान् भास्वान् विशेषं जनयति नहि मे वासरोवासरो वा ॥ २३ ॥

इतीव चामीकरकेशराली सिन्दूररक्तद्युति दन्तपङ्क्त्या ।
राजीवराजीम्प्रतिजीवलोके सौन्दर्यदर्पादिवसप्रहासं ॥ २४ ॥

एषा भाति कुलाचलैः परिवृता प्रालेय संसर्गिर्भि
र्व्वेदी मेरुशिलेव काञ्चनमयी देवस्य विश्रामभूः ।
शुभ्रैः प्रान्तः विकासिपङ्कजदलैरित्याकलय्य स्वयं
रौप्यं पद्म[म]चीकरत्पशुपतेः पूजार्थमत्युज्वलं ॥ २५ ॥ ॥ राज्ञः ॥

यं स्तौति प्रकटप्रभावमहिमा ब्रह्मा चतुर्भिर्मुखै
र्यञ्जश्लाघयति प्रणम्य चरणे षड्भिर्मुखैः षण्मुखः ।
यन्तुष्टाव दशाननोपि दशभिर्व्वक्त्रैः स्फुरत्कन्धरः
सेवां यस्य करोति वासुकिरलं जिह्वासहस्रैः (सैः) स्तुवन् ॥ २६ ॥

ख्यात्या यः परमेश्वरोपि वहते वासो दिशाम्मण्डलं
व्यापी सूक्ष्मतरश्च शङ्करतयाख्यातोपि संहारकः ।
एकोष्प(प्य)ष्टतनुः सुरासुरगुरुर्वीतत्रपो नृत्यति
स्थाणुः पूज्यतयो विराजति गुणैरेवं विरुद्धैरपि ॥ २७ ॥ ॥ राज्ञः ।

तस्येदं प्रमथाधिपस्य विपुलं ब्रह्माब्जतुल्यं शुभं
राजद्राजतपङ्कजं प्रविततप्रान्तप्रकीर्णैर्दलैः ।
पूजार्थम्प्रविधाप्य तत्पशुपतेर्यत्त्रापि पुण्यम्मया
भक्त्या तत्प्रतिपाद्य मातरि पुनः संप्राप्नुयां निर्वृतिं ॥ २८ ॥ ॥ राज्ञः ॥

किं शम्भौरुपरिस्थितं ससलिलं मन्दाकिनीपङ्कजं
स्वर्गाद्भिन्ननवाम्बुजे क्षणधिया सम्प्राप्तमम्भोरुहं ।
देवानां किमियं शुभा सुकृतिनां रम्याविमानावली
पद्मं किं करुणाकरस्य करतो लोकेश्वरस्यागतं ॥ २९ ॥ ॥ राज्ञः ॥

श्रोतस्वर्गापगायाः किमिदमवतरल्लोककल्लोलरम्यं
किं ब्रह्मोत्पत्तिपद्मं तलकमलवरप्रेक्षणायोपयातं ।
सम्प्राप्तञ्चन्द्रमौलेरमलनिजशिरश्चन्द्रबिम्बं
यद्वीक्ष्यशङ्कां वहतिभुविजनो विस्म(स्मि)तोत्फुल्लनेत्रः ॥ ३० ॥

श्रीवत्सदेव्या नृपतेर्ज्जनन्या
समं समन्तात्परिवारपद्मैः ।
रौप्यं हरस्योपरि पुण्डरिकं
तदादरैः कारितमत्युदारं ॥ ३१ ॥

पुण्यं पुत्रेण दत्तं शशिकरविमलं कारयित्वाब्जमुख्यं
प्राप्तं शुभं शुभञ्च स्वयमपि रजतैः पद्मपूजां विधाय ।
सर्व्वं श्रीवत्सदेवी निजकुलधवलाञ्जितवृत्ति दधाना
प्रादात्कल्याणहेतोश्चिरमवनिभुजे स्वामिने स्वर्गताय ॥ ३२ ॥

कः कुर्यात्कुलजः पुमान्निजगुणश्लाघामितिह्रीच्छया
राज्ञा सत्कविनापि नो विरचितं काव्यं स्ववंशाश्रयं ।

श्लोकान्यञ्च विहाय साधुरचितान्प्राज्ञेन राज्ञा स्वयं
स्नेहाद्भुजि बुद्धिकीर्तिरकरोत्पूर्वामपूर्वमिमां ॥ ३३ ॥

योगक्षेमविधानबन्धुरभुजस्संवर्द्धयन् बान्धवान्
स्निह्यत्पुत्रकलत्रभृत्यसहितो लब्धप्रतापो नृपः ।
दीर्घायुन्नितरामयवपुर्नित्यप्रमोदान्वितः
पृथ्वीं पालयतु प्रकामविभवस्फीतानुरक्तप्रजाम् ॥ ३४ ॥

संवत् १०० ५० ६ (७) कार्तिक शुक्ल नवम्याम् ।

Translation

Om. He is the one who has three eyes and has got Ātma. He has got three times [birth, living and death]. And he has got three times these that they get their birth living and death, being. who has got three path, the living, getting and running who has got the three worlds in his possession, Heaven, earth and nether world. He guards the earth, He who gives the living beings, who has got the three capacities, *satva*, *rajas* and *tamas* (godliness, greedy and darkness) - compassionate, passionate and terror, who has got the three colours, i.e., who gets the white red and black, He who has got the three streams (River Gaṅgā on his head flows out in three streams) whose being a white in solemnity who has become conqueror of Tripura, who is not bound, who is praised by the thirty divine followers, he is like beak of birds who has got the jewels over the Rāvaṇas and his row of heads and who sanctifies the Lanka and who has the head over Bāṇasura may the dust particles of the feet of Paśupati protect us.

From Sūrya there was Brahmā and then there was his great grandson of Manu who has generated the lives, then there was the *Chakravartti* Ikshvāku and from him was ruler Vikukshi. From him there was Kakutstha who was also known Prithu and a lord of the world and then there was Viśvagah and there were twentyeight rulers. Then came Sagara and from him came Asamanjah and then

there was Amśumān and then there was Dilīpa from him then there was Bhagīratha. From him there came Raghu whose son was Aja. From Aja there was Daśaratha, who rode a loft chariot. After him there were eight successive rulers. Then there was a Lichchhavi, who was famous like Āditya. Then the clan of Lichchhavi became prosperous and was like the moon and the flood of Gaṅgā. There were twelve rulers each of whom was the shower of flowers. Then there was Supushpa. After him there were twentythree rulers who had been there. Then Jayadēva became the ruler. When the eleven rulers had been there, Vṛishadēva and then there was Sugata. After him there was Śaṅkaradēva and then there was Dharmadēva and after him was Mānadēva and then there was Mahīdēva. Then there was Vasanta-dēva who was followed by the many *sāmantas*. Then there was Udayadēva and after thirteen rulers, there was Narēndradēva. He was followed by Śīvadēva, who had his queen Vatsadēvī, who was the daughter of illustrious Bhōgavarman, who was the crest jewel of Śrīvarmma chūḍamaṇi of a Maurivarakula who was also the daughter's daughter of Ādityasēna, who was the Magadhādhīpa. Then there was śrī-Jayadēva, who was the son of śrī-Vatsadēvī. He wedded goddess of fortune and Rājyamati, the descendant of the royal line of Bhagadatta and daughter of śrī-Harshadēva, who had crushed the kings of Gauḍa, Ōḍra, Kalinga, Kōsala with the help of his elephants who had like club strong tusks. He himself had his strong legs and a broad chest. He was like cupid in his built demeanour. He had enough wealth like Kāma-rūpa and the damsels in his kingdom honoured his girdles like that of Kāñchī. He became an emperor just as the rulers of Surāshtra. His kingdom had poured the ghee into the sacrifice and thus pleased the Brāhmaṇas. His subjects in his rule were happy. Thus he got the surname of Parachakrakāma.

That prince named Jayadēva is descended from a pure and great race, and who has obtained greatness and acquired a large store of spiritual merit.

“Has a new lotus risen from the nether regions in order to highly honour with its incomparable eight petals come from the navel of Viṣṇu or the image of deity of the eight bodies (Śiva)? Is it because it mistook him for four faced Brahmā that it went to become his seat or it is spread out as if it is a meeting ground of a symbol of the divine procreative energy as both the varieties of white lotus seem to meet here.

“Have the ashes (covering) Paśupati’s (body) been scattered, while he violently danced on his feet according imparting brilliance to the rays of the moon on Śiva’s crest bearing the moon? Or have the glittering masses of snow, leaving Kailāsa mountain, collected here out of devotion (to Śiva)? Or has a flood of Amṛita (nectar) lovingly come from the milky ocean out of affection for its kindred, the poison, on Śiva’s throat. (This verse is the king’s own composition). “Is it the white like moon-light shining with luster, brilliant with splendours, the heads of the Śeṣa, who dwells in the farthest recesses of the nether world, and has come prepared to worship divine Śiva here? Or as the lord has gone to the depth of Rasātala far down the waves of the milky ocean have come up happily to bathe in milk the Lord by virtue of his grace?

“Or is it the full blown lotus held forth for play by the hand of Lakṣmī, who with the permission of Viṣṇu, enjoying his ease in Pātāla on the couch formed by the king of serpents, and with his permission, Lakṣmī herself, hastening devoutly to worship the conqueror of Tripura?” Thus uttering various interesting arguments the young wives of the Siddhas now given to illogical thinking, who were highly enamoured of the lotus, a pleasant object of

their guess, say "who knows this?"

"Forsooth this is not a hollow stalk of lotus composed of reeds; I am made of silver by the king. How, oh men, can the two lotuses of Śrī and of Brahma, which though possessing a fresh brilliance look like me?

Thus the filament of lotus spoke laughing as if it were proud of its beauty, showing in derision its gold like shape, as red as vermillion and comparable to a row of bright teeth. It looked as if one lotus was throwing a challenge with pride to another in this world of living beings.

This pedestal on which the deity rests, golden like Mount Meru, abode of gods, is surrounded by the multitude of mountains, covered by snow, looks so beautiful. The king himself caused this, an exceedingly resplendent silver lotus with wide open most brilliant petals, to be made for the worship of Paśupati.

(The King's own composition)

"That most worshipful Sthānu, whom Brahmā, possessed of manifest glorious majesty, lauds with his four mouths, whom six faced (Kumāra), bowing at his feet, praises with his six mouths, whom even ten headed (Rāvaṇa) glorified with hymns from his ten mouths, whom Vāsukī with glittering necks serves devoutly, singing his praise with a thousand tongues, by reputation, he, the Supreme Lord, wears the sky as his garment, he pervades (the universe) and (still is) exceedingly small; though well-known as propitious one (Śaṅkara), he is the destroyer (of the world); as he is Śaṅkara; though he is one, he possesses eight bodies; and he is revered by gods and demons as teacher, he dances without a sense of shame, although he has contradictory qualities, he, the most respectable, is seated here."

(King's own composition)

“The merit I obtained from Paśupati for having caused to be made in honour of that Lord of the Pramathas, this great, beautiful, brilliant silver lotus, which resembles the lotus forming Brahmā’s seat, and far wide extends its expanding petals, and dedicating the same with devotion for the worship of the Lord I have passed on to my mother with complete satisfaction.”

(King’s own composition)

“Is this a lotus from Gaṅga’s stream, which was growing in the water on Śambhu’s head? Or (is it) a lotus seated on the head of Śambhu, with water lotus of the river Mandākinī that has been detached from the heaven and desiring to see the new water, but obtained the lotus? Or is it a beautiful lovely row of air carriers of the blessed gods? Or is it the lotus descended from the hand of compassionate Lokeśvara (i.e. Avalokiteśvara)?”

(King’s own composition)

“Is this the source of the descending heavenly Gaṅga, beautiful on account of its restless waves? Or is it the lotus from which Brahmā sprang, come to see the better variety of earthly lotuses? Or has the pure moon resting on Śiva’s forehead approached this spot?” Such doubts arose in the minds of the people, when they gazed at it with wondering widely opened eyes.

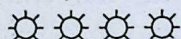
This precious silver lotus, placed over Hara’s Liṅga, together with lotuses which on all sides surround it to do it honour, has been dedicated by illustrious Vatsadēvī, the mother of the king.

There is the merit clear as the moon light, which her son gave to her and she also obtained it performing Padmapūjā, offering silver lotus to the Lord, illustrious Vatsadēvī, who is pure in thought as becomes her race, has presented to her husband, the deceased king, for his welfare.

What man of noble race would shamelessly praise his own virtues? Though the king is a true poet, he has not composed the verses in honour of his own race. With the exception of five verses, which the clever prince himself composed right well, Buddhīkīrti, out of affection for the king, wrote the rest.

May the king who is able to ensure security and welfare, who takes care of his relatives, who is surrounded by loving sons, wives and servants, and who has obtained greatness, long life, good health and is ruling joyfully the country where the subjects are rich according to their desire, and loyal, protect the earth.

On the ninth day of the bright half of Kārttika, Śaṁvat
157.



No. 80

PATAN ADALAT (COURT) WATER CONDUIT

Location	: Patan
Date	: Samvat 170 = 746 A.D.
Script	: Siddhamātrikak (Early Nāgarī)
Language	: Sanskrit
King	:
Dynasty	:
Reference	: Regmi, D.R, <i>I.A.N.</i> , Vol. I, p.158, No,CXLVIII.

Text

संवत् १०० ७० का[र्तिक] दिवा दशम्याम् शुद्ध
प्रणाल्या णाम् दिवाकरेन दत्तम् . . .
हितम् ध्वोलवासप्रदेशे महापथे दक्षिणे चुल्लंखू पछिम कलोपिग्राम
पाञ्चालिकाणाम्

Samvat 170, Kārttika Day Tenth -- the clear water
given by Divākara for good - in the place of Dhvōla-vāsa
south of the great road of Chullāṅkhū, on the west of the
village Kalōpi for the good by Pāñchālikas.

No. 81

LOKESVARA PEDESTAL IMAGE OF PATAN

Location	: Patan
Date	: Year 180 = 756 A.D.
Script	: Siddhamātrikā (Early Nāgarī)
Language	: Sanskrit
King	: śrī-Mānadēva
Dynasty	: ...
Reference	: Regmi, D.R., <i>I.A.N.</i> , Vol. I, p.161, No.CLVI.

Text

Metre: V.1; *Sārdūlavikrīḍita*. V.2; *Anushtubh*.

एतङ्ग्रामलहुग्वले प्रतिवसं हूँ धर्मजीवः स्वयम्
प्राकार्षीदवलोकितेशममलम्पाषाणमत्यद्भुतम् ।
सत्त्वानामविकल्पमुत्पथगताम्प्रज्ञार्थचित्तात्मनाम्
संसारार्तिमलान्धकारगहनान्तिन्निर्मुक्तये सर्व्वदा ॥ १ ॥

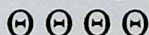
राज्ये श्रीमान्देवस्य वर्ष्वशीत्युत्तरे शते ।

माघकृष्ण द्वितीयायाम्प्रतिष्ठास्य गुणोदधेः ॥ २ ॥

Summary

Hūm Dharmajīva, a resident of this village, Lahugval, installed a wonderful stone image of Avalōkitēśvara to deny the people the wrong ways and darkness and for their perpetual release from the agony of saṃsāra and the deep darkness of impurities.

Year 180, Māgha ba.2 in the reign of virtuous Mānadēva.



No. 82

INSCRIPTION OF LUBHU MOTITAR

Location	: . . .
Date	: Samvat 200 = 776 A.D.
Script	: Siddhamātrikā (Early Nāgarī)
Language	: Sanskrit
King	: . . .
Dynasty	: . . .
Reference	: Regmi, D.R., <i>I..A.N.</i> , I, p.162, No.CLIX.

Text

Metre: V. 1 and 2 ; *Anuṣṭubh*.

ॐ पञ्चाशता समधिके सम्वत्सरशतद्वये ।
प्रथमाषाढ मासस्य द्वितीया दिवसे शुभे ॥ १ ॥
जलद्रोणिरियं शैली पातिता दाक्षिणामुखा ।
श्री मताथ वलीराज्ञा राज्ञा पुण्याभिवृद्धये ॥ २ ॥

Summary

When 700 Samvat had been there and the first Āshāḍha and 2nd day had also elapsed Balīrāja built the water conduit facing south in order to enhance his own merit.



No. 83

ROYAL PALACE NASALCHOK (KATHMANDU)

Location	: Kathmandu
Date	: Samvat 207 = 783 A.D.
Script	: Siddhamātrikā (Early Nāgarī)
Language	: Sanskrit
King	: . . .
Dynasty	: . . .
Reference	: Regmi, D.R., <i>I.A.N.</i> , I, p.161, No.CLVIII.

Text

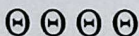
ॐ भक्त्या विष्णोः समुद्दिश्य आषाढकृष्णसप्तम्याम् दत्तं
ममृतवर्मणा पुनः पुनर्दे संवत् २०७

Summary

Records the gift (of the water-sprout) by Amṛitavarman
out of devotion to God Viṣṇu on the 7th day of the dark
fortnight of Āṣhāḍha in the Samvat 207.

Notes

This is "on the deserted waer sprout (Jaladroni) of a stone
south-west of Nasalchok at the old palace in Kathmandu"
(Regmi, D.R., *I.A.N.*, I, p.161)



No. 84
CHANGUNARAYANA GATE SIVALINGA
BASE INSCRIPTION

Location	: Changu
Date	: Samvat 272 = 848 A.D.
Script	: Siddhamātrikā (Early Nāgarī)
Language	: Sanskrit
King	: sri Baradēva
Dynasty	: . .
Reference	: Regmi, D.R., <i>I.A.N.</i> , Vol. I, p.162, No.CLX.

Text

ॐ संवत् २७२ वैशाखशुक्ल दिवापञ्चम्याँ राज
श्रीवरदेवराज्ये लङ्खाग्रामनिवासिकेभुसत प्रभिकरन मप्रभृति
. . . . प्रतिष्ठापित भगवतो प्रतिवलस्वामि देवस्थापक
तेषाँ कुमारस्वामि प्रदत्तम् भुक्ति पुण्य म हुं
दीनारलम्भेण कारितकमिति मानिका ८० पु ५
पश्चिमेन

Translation

On the Samvat 272 Vaiśākha Śukla divā 5th, in the kingdom of sri Baradēva, the resident of Lan̄khā village and Kebhusata Prabhikarana . . . Lord Prati Valasvāmi was established for Kumārasvāmi for enjoying the auspicious enjoying has been given by Hum̄dīnāralaṣṭbha *mānikā* 80 *pu* 5 on the west.

No. 85

GVALA (DEOPATAN) COLOPHON
OF SAHOTTARATANTRA

Location	: Kathmandu
Date	: Samvat 301 = 877 A.D.?
Script	: Siddhamātrikā (Early Nāgarī)
Language	: Sanskrit
King	: sri-Mānadēva
Dynasty	: . . .
Reference	: Regmi, D.R., <i>I.A.N.</i> , Vol. I, pp.162-63, No.CLXI .

Text

Metre: V. 1-2. *Śārdulavikrīḍita*

समाप्तञ्चेदं सहोत्तर तन्त्रमिति—

राज्ञि श्रीमानदेवे पृथुसितयशसि प्रोद्यदिन्दुप्रकाशे
काले पुण्यार्जितस्य सकलजनमनोहादिरम्ये वसन्ते ।
वर्षे चैकोत्तरेस्मिंस्त्रितयशतगते माधवे मासि शुक्ले
सप्तम्यां पुष्यऋक्षे दश(श)तकिरणे वासरे सिद्धयोगे ॥ १ ॥

उत्पत्त्याद्यम्बुवेलाकुलविविधरुजा ग्राह . . . तिरौद्रे
संसारे सागरेस्मिञ्जगदिदमखिलग्लानिनं सम्प्रवीक्ष्य ।
तस्माच्छ्रीहर्षचन्द्रान्निरतिशयघृणाभावितो मोक्तुकामः
प्रीत्या चे तं प्रालिखत्सुश्रुताख्यम् ॥ २ ॥

श्रीगणदेव देवकुलदूरी ग्वलक निवासिनो वैद्य वसुवर्मणः
पुस्तकमिदं पठित्वार्थमवगम्य सर्वसत्त्वानामुपदेशं विधातुं

Translation

When sri-Mānadēva whose great white glory shone
like moon-light (was ruling) in the spring time (Vasanta)
in the year 301 and śu.7, Pushya, Sunday and he had got
rid of the hatred of Harshachadra, his boon of Suśruta was
taken by vaidya Vasuvarman while he was glad with the
help of sri Gaṇadēva, to give welfare to all beings.

NAKSAL NARAYANA CHAUR INSCRIPTION

Location	: Kathmandu, Nepal.
Date	:
Script	: Siddhamātrikā (Early Nāgarī)
Language	: Sanskrit
King	:
Dynasty	:
Reference	: Regmi, D.R., <i>I.A.N.</i> , Vol. I, pp.148-51, No.CXLIIL.

Text

Metre: V.1; *Sārdūlavikrīḍita*.

..... पञ्च । श्रवद मंदुवे
 धिकरण रि दान प्रयग
 दा नि क्ष य स्य
 स प्र पह शि शि शि
 ते त्रयथायुक्ता विचारणीय दिव ततपूर्वपा
 ततवारिकैर्यथायुक्त विचारणीय दश पणं [पु] राणा
 मध्यकह श्रीपूर्वाधिकरणस्य मध्यक दलन य
 वप पुत्रककार्येण श्रीपश्चिमाधिकरणस्य श्रीपूर्वाधिकरणस्य
 दक्षिणगत अधिकरणस्य चरण पुरो
 दौवारिकेणापि यथाशास्त्रानुगतं विचारणीयं तथा क ज्ञान दत्त
 णोन रि भट्टाधिकारं प्रभृतीनां सर्वाधिकरणप्रवेश सीमनि
 समुपस्थित कार्याणां च स्वयं पाञ्चालिकानामेव न्यायावलोकन
 पश्चिमेन-र्यकात्परि र्याकुसविवर्तक अपरिहारगे पणे
 प को दोलने पणापुराणाः पञ्च । निबन्धलङ्घने पणपुराण
 चतुष्टयं साक्षिनिर्देशे पणपुराणद्वयं सार्द्धं । मुद्रयाप्युद्गारे विंशति
 पणाश्चात्रोपस्थितसाक्षिणां दण्डः पणशत् चतुष्टयं लिखित भावन्ते
 पणशतम् ॥ संप्रतिपत्तौ पणापुराणाः सद्धिपणाः । प्रीवन्तेणे पण

पुराणाः पञ्चविंशतिः अयक्षिकाङ्का दशपणपुराणाः सार्द्धं च उत्तमकाये । मध्यमा वरकायेषु च षट् पणपुराणाः संहिपणाः सपणं पणपुराणा त्रयमिति निर्णिक्तव्यवहार भग्नस्य सपणं पुराणशतं पञ्चाशत्पञ्चविंशतिश्च पणपुराणाः कल्पितो दण्डः । व्यवहारपरि निष्ठित जातं द्रव्यस्य षड्भागं पाञ्चालिकानां दातव्यं यस्तु द्रव्यत्रयं प्रयच्छेत् स्वस्थानवास्तव्यस्यान्यस्थानीयस्य च धारणकस्यात्रैव रोधोपरोधो भवेत् । यस्तु कुदृष्टमिति कार्यमस्य ततो रोगमाचौदवारिकस्यावेदनीयं तेनापि श्रीमत्पादीयान्तरासनकरणे यथा मासं रोपणीयः सगर्भनारीमरणे पणशतमेकम् । आत्मघातकानामुच्छिष्टदत्तां स कलहमरणे दौवारिकस्यावेद्यं मृतशोधनं तदर्थमागतस्य तस्य संहिपणाः षट्पणपुराणा देयाः । सक्षतगोरूपविवासे सपणपुराणत्रयं यथाधिकारिणां देयं । प्रासादरथचित्रणे सिन्धिदौवारिकस्याशीतिः पणपुराणाः देयाः रथोत्तोलने प्रासाद संस्कारे च सर्व्वपरिच्छदने प्रतिवर्षं वेत्रदौवारिकस्याशीतिः पणः पुराणाः एवं चेलकरस्य च षट्पणपुराणाः संहिपणः । २२ घटिकात्रये दौवारिकेण पञ्चभिः पणपुराणैर्देया मण्डिपीयात्रायां शाचेलंपट्टायुगमुत्तमञ्च पञ्चाभरणकं प्रतिवर्षं स्थानदौवारिकस्य पणपुराणसहस्रमेकं पाञ्चालिकैर्देयं । ताम्रकुट्टशाला मानेश्वर । साम्बपुर हंप्रिग पुठम्पिङ्ग जमयम्बी पुम्दट्टग्रामाणां द्रङ्गत्वमात्रमेव प्रसादीकृतमत्र शिलापट्टकोत्कीर्णाः श्रीसङ्घादि प्रसादविशेषाः समाविष्टा इति । परिगतार्थं यथोपरिलिखितनियोगाधिकृतैस्तदधिकारिभिः स्वव्यापारव्यपदेशेन मनसापि प्रसादात्तिक्रमसाहसाद्ध्यवसायो न कर्तव्य इत्यादि ज्ञात्वा येन्यथा कारिणस्तेषामतिदारुणं दण्डं पातायिष्यामो भाविभरपि नराधिनाथैः पूर्व्वनृपकृत प्रसादपालनपरैः प्रजाप्रमोददानज्ञैस्सुतरां न मर्षणीयास्तथा च पालनानुशन्सा श्रूयते ।

ये शीतांशुकरावदातचरितः सम्यक्प्रजापालने
नो जिह्वाः प्रथमावनीश्वरकृतां रक्षन्ति धर्म्यां स्थितिं ।
तेवज्ञां विजितारि चक्ररुचिरां संभुज्य राज्यश्रियं
नाकेशक्रसमानमानविभवास्थिष्ठन्ति धन्याश्चिरम् ॥ १ ॥

सीमाचास्य स्थानस्योत्तरपूर्वस्यां दिशि अजिकाविहारपूर्वद्वारा
द्रडककण्टको ततो दक्षिणाभिमुखेन महापथानुसृत्य मणिनागाट्टिक
स्योत्तरतो बृहद्ग्रामं यावत् ततोत्तर पश्चिमाभिमुखेन वलसोक्षि देव
कुलस्य दक्षिणतीरस्मिन्मनुसृत्य वोदविषय अरघट्टस्योत्तरेण
माशानुसृत्य पश्चिमाभिमुखेन लङ्खुलउट्टणे ततस्तात्मनट्टणक
मनुसृत्यन . . पट्टा वाटिकामनुसृत्य पश्चिमाभिमुखेन महाप्रतिहारस्य
गृहमण्डलस्य दक्षिणस्य कण्ठानुसारेण महारथ्यायां स्तम्भितशिला
ततस्तेन रथ्यामूलस्य यदुद्धारं प्रविश्य दक्षिणं गृहमादाय पश्चिमके
र्द्धभागमाक्रम्य दक्षिणगृहाग्रतः पश्चिममनुसृत्य द्वार गृहमण्डलं प्रविश्य
दक्षिणं गृहमादाय पश्चिमकच्छं लङ्घयित्वा यावीग्राममध्येन तवैचेषानु
सारेण पश्चिमाभिमुखेन मार्गस्ततस्तन्मार्गेण उत्तरमुखानुसारेण दूम
कुटीमार्गस्ततः पश्चिमाभिमुखेन परिक्रम्योत्तरामुखमनुसृत्य पोन्दि
मण्डपिका समीपेन उडणेहुशस्ततस्तन पश्चिममवतीर्य ताम्रकुट्ट
शालागमन मार्गानुसारेण जरिखसंक्रमाभिमुखेन ताम्रकुट्टशाला
लखमखस्ततोत्तराभिमुखेन मानेश्वर राजाङ्गणाली दक्षिणेन प्रेक्षण
मण्डपी पृष्ठतः पूर्वोत्तरं गत्वा पूर्वद्वारेणप्रविश्य राजाङ्गणमध्येन
पश्चिमद्वारेण ततश्चोत्तरं गत्वा प्रवर्द्धमानेश्वरस्याग्रतः पश्चिममार्गमनुसृत्य
यावत्तोत्तरितोकारित प्रणाल्यग्रतः व्यति यमस्तातदक्षिणेन साम्बपुर
वाटिकायाश्चार्द्धं ततः मार्गस्योत्तल्याः पश्चिममनुसृत्य
दक्षिणमनुसृत्यदक्षिण यष्टिगामी पश्चिमद्वारेण जीववर्म
विहारस्य दक्षिण हद्वाटिकाया दक्षिणाली पश्चिमा
तिलमकादुत्तर पश्चिमेन मनुसृत्य कम्प्रोयम्बी मार्गेणोत्तर
. . . . भट्टारक प्रतिबद्ध क्षेत्रखण्ड विहारभूमेः पश्चिमा
ल्यावतीर्य बृहन्नदीमध्यानुसारेण माननति मध्यादुत्तरमनुसृत्य . .
. . दीपेका ततो दक्षिणमार्ग ग्रामगामीमार्ग तिबिद्धा यथास्ततो .
. . . थ मार्गानुसारेण विड्वोचामण्डपि पश्चिमे यकुस्ततो काम
स्वामि कार्तिकेय करगोष्ठिभूमेः पूर्वतश्चैव सप्तमी गोष्ठिभूमे
पूर्व विहारभूमे पश्चिमालीमा रपाञ्चालिभूमेश्च पूर्वाली
तनुनुसारेण श्रीतुकाणपूर्वालीततोनुसारेण तैत्तिरीशाखा गोष्ठिभूमे

पश्चिमाली ततोनुसारेण . . . नुसारेण अष्ट गर्तभेगस्ततः पूर्वा
 नुसारेण कङ्कावत्तिखा ततोनुसारेण मार्गस्ततो नदीं प्रोल्लङ्घ्य
 वातं कुटीपूर्व पङ्कुटीप्रविश्य सर परिमितः सारेण
 सामन्तः गोष्ठिभूमेः पूर्वालीतिलमक पूर्वाली ततो
 नुसारेण प

Translation

1-9 are worn away

10. pāndrā

11. śrabda

12. maduve

13. dhikaraṇa ri

14. dāna -Prayaga

15. dā rra ni rra

16. Ksheya yasya sa

17 . . . pra paha śi śi śi he

18 or what has been pointed and considered diva .

. titapūrva pa dī

19. ten paṇa paṇa purāṇa in between the

eastern --- śrī court of justice will be given

20-21 ya ---- vapa . . . the son's job is done the western

court of justice and the eastern court of justice will be

done with the southern - court of justice feet

front of it the holder of the door, what can be done by

protecting by the precept can be done and should be

considered and

22. tawny bull Brahmins ordered from

the early the court of justice will be done by the lawyer,

pāñchalikānam will be shown justice - the western

23. according to this the wrong will be justified the one

who has given wrong will receive penalty - paṇas

pa

24. swinging five paṇa-purāṇa. If any one is bound in

wrong confinement 4 paṇa purāṇam and the finding

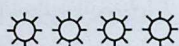
another witness half of two paṇa-purāṇam.

If the seal is fallen for the wrong 20 *paṇas* who give wrong evidence 104 *paṇas*, who had given wrong information 100 *paṇas*. A wrong information one *paṇa-purāṇa*. Wrong information is given 25 *paṇa-purāṇas*. To the Ayakshikkā (not Paksha) 10 *paṇa-purāṇa*, uttamakāya, madhyamāvara-kāya six *paṇa-purāṇas*. To traders who have a *satvipaṇa paṇa-purāṇas*. For those who have *satpaṇa* 3 *paṇa-purāṇas* with additional 2 *paṇas*, 1 *paṇa* and 3 *paṇapurāṇa* respectively, a fine of 1 *paṇa*, 100 *purāṇas* and 50 *purāṇas* in addition to 25 *paṇapurāṇa* is prescribed. for one who was judged guilty in a legal suit but escaped and 1/6 part of the balance of money gained as fine after its final judgement should go to the Pāñchālikā. If the money is not paid, the possessor living in this area or elsewhere will be subjecte to confinement or seizure of person. At any rate if injustice is there then an appeal is to be made to Rogamāchau door keeper and the latter will then submit to the king's antarāsana (Śrī-matpadiya) office within a month for decision. If a pregnant women dies, a payment of 100 *paṇas* as fine will be made. For suicide case the body should be presented for further order and deaths occurring in course of quarrels the family must obtain purification or ablution on appeal to the door keeper who for performance of his duty must be paid 6 *paṇapurāṇas* with two *paṇas* in addition. If wounded cattle are destroyed 3 *purāṇas* with 3 *paṇa* will be given to the concerned authority. For illustrating the Palace chariot, the Sindri door keeper is to get 80 *paṇa-purāṇas*. In respect of the work in pulling or drawing the chariot from its place of stand, and for renovation of the palace and all round adornment or general dressing, the Betra door keeper will receive 80 *paṇa-purāṇas* annually. To purchase 22 jarsthe door keeper will contribute 5 *paṇa-purāṇas*. As for the tax on the best variety of cloth, 6 *paṇapurāṇas* and 2 *paṇas* are the contributions. During the

celebration of Maṇḍipī a pair of cloth and 5 best ornaments have to be given. Every year Sthāna (ever present at the station) door keeper will be paid 1000 *paṇa-purāṇa* by Pāñchālīkās. Tāmrakuṭṭasālā, Māneśvara, Hyasprīn, Puṭhamprīn, Jamayambi and Pumdatta-all these villages are to enjoy from now on the status of a *draṅga*, and this is the favour bestowed by us. This avowed wish of ours is inscribed on a stone plate with special favours granted to the *saṅghas* and others, which are included here. The officers of the various social bodies who have learnt the above written command or order realizing their duties will not even harbour in mind a courage for mischief and make efforts to break this soyal favour under pretext of fulfilling their assigned duties. If we come to know all this we will surely give them hard punishment. Future kings who have to maintain the favours bestowed on the people by the past kings, and who knew the importance of the gifts made to the joys of the people, shall not tolerate the persons responsible for acts designed to destroy the favours. Praises are heard about the maintenance thus: Those who have a clean character like the moon with cool rays, while they also protect their subjects well, and who without deceit protect the virtuous systems established by the past kings they will easily enjoy the splendours of the kingdom they conquered from the enemy kings overcoming hatred and will ever live in heaven like Indra enjoying respect and wealth. Now to draw its boundaries: From here in the northeast direction Ajika vihāra's eastern gate to Dadhrīnkānta ko, therefrom, facing south, and going along the Highway (*mahāpāṭha*) as far as the north of Maṇināgāṭṭikā and to its north, the large village (bṛihat-grāma) and then as far as that, and therefrom going towards the west, Balasokshi temple (dēvakula), passing through this, reaching Bodda district (vishaya), and the to the north of Arghaṭṭa and from here along the route of Māśa, facing west, in

Lamkhaulamuttāṇa, there, and going through Aṭmanāṭṭa-nakam and following the garden or Nadapaṭṭikā, towards the west, the Mahāpratihāra's house, then to the south following the narrowest part, reaching the highway where the stone exists in the shape of a pillar, from here, from the beginning of the path (where the chariots drive), entering the door known as Yaddudvāra then going across the halfway of the north of the eastern house, in front of the southern house, following westward, and entering the row of doorways of the cluster of houses (dwārgriha-maṇḍala) proceeding to southern house, thereafter crossing over the western marshy ground, the line passes through the centre of the Yāvi village and then going through Tavaichēsha, thereafter towards the west to the path, and by that very path following northward along the Drumakuṭi way, thereafter turning round westward and going to the north of a place along the line near Pondi-maṇḍapikā and then to Uḍaṇehuśa, then getting down towards the west and along the road taking to Tāmrakuṭṭaśālā towards Jarikhusam, and then to Tāmrakuṭṭaśālā lakhamaka, thereafter going towards the north, the āli of Mānēśvara Palace courtyard, south of it and at the back of prēkshaṇa maṇḍapī, going towards northeast, and entering through the eastern gate and across the middle of the Palace courtyard to the west gate, therefrom going to the north, just going in front of Pravarddha Mānēśvara, then following the western path as far as the water conduit built by Vottarita, then onwards . . . then to its southwards to half of the garden of Sāmbapur, therefrom . . . towards the west . . . and then to the south . . . following the western side to reach the south pillar, and then by the western gate . . . south of Jivavarmā's vihāra . . . the line passes through the garden's southwest . . . west . . . following the canal . . . going along the northwest . . . in course of the path of Kamproyambi and to its north, then the parts of the field donated to the Lord . . . from the lands of the -

monastery alighting to western terrace . . . going through the midst of the large river to Naṭividvā climbing down to the north - Dipeka . . . thereafter, the southern path . . . the way going to the village . . . therefrom according to the path west of Viṅboche maṇḍapi, there is Yāku, from there . . . Svāmi Kartikeya . . . Kara goṣṭhi, there from the land of Saptamī Goṣṭhi (of the 7th day) and to its east . . . the land of the monastery (the same) in western terrace . . . land of the Pāñchālikā, its land in the eastern terrace, following that Śrī Tukāṇa . . . in the east there from land of the Taittirīya (Vedic) school, thereafter western terrace and in that order . . . going along the southern . . . then in the eastern direction Kaṅkābattikhā going along . . . then the path . . . thereafter crossing the river, enter Vātamkuṭi, and to its east (pūrvva-) paṅkuṭi . . . , it is limited . . . in that way land of the Sāmanta . . . land of Goṣṭhi and the eastern canal.



NO. 87

THIMI INSCRIPTION

Location	: Thimi, Nepal.
Date	: ...
Script	: Siddhamātrikā (Early Nāgrī)
Language	: Sanskrit
King	: ...
Dynasty	: ...
Reference	: Regmi, D.R., I.A.N., Vol.I, pp.136-37, No.CXXXV.

Text

..... हिरण्यादिप्रत्याम पश्चिमे नि गामी
..... भूतो तस्मात् तदियमेतत्कोट्टमर्यादान्वन्थ
तश्च पश्चिमेन च तदेवं तदन्तरेणापि ते माप्रहरणस्य
. . . खातम्पल्ली ततो यावच्चैव ग्र क
विष्टिमनुष्यसम्बन्धेन प्रतिवर्षं यत्पुराणशतं देयं तेभ्य एव
ग्रामीणैर्दातव्यं राजकुलीयव्यवसायिभिस्तु न कदाचिद[न्यथा] [कर्त]
व्यं ये तु केचिदस्मत्पादप्रसादोपजीविनोपरेचान्यथा कुर्युः कारयेयु
[र्वा] . . . तेतितरान्नक्षम्यन्ते भविष्यद्विरपि वसुधाधिपतिभिरात्मनः
करुणातिशयं पूर्वपार्थिवप्रणीतोयं दानं धर्मसेतुरिति तद्गौरवात्सम्य
गेवानुपालनीयस्तथा [चोक्तं]

पूर्वदत्तां द्विजातिभ्यो य(त्ना)द्रक्ष युधिष्ठिर ।

महीं महीभुजां श्रेष्ठ दानाच्छ्रेयोनुपालनम् ॥ १ ॥

षष्टि वर्षसहस्राणि स्वर्गे मोदति भूमिदः ।

आक्षेप्ता चानुमन्ता च ता . . . नरके वसेत् ॥ २ ॥

इति स्वयमाज्ञा दूतकस्चात्र राजपुत्र जयदेवः ॥ संवत् आश्व
युजि कृष्णषष्ठ्याम् ।

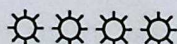
Translation

..... Goldenlike, is the tribute
 west Gāmi
 what has been done from it
 This kotta is taken into proper
 on this west it has been taken into
 between carrying
 . villag carried
 . . working in labour with due connection every year 100
paṇas should be given - - - - by the villagers those living
 in the *rājakula* will not be paid but the others should pay.
 The others will be excused. Other rulers who took
 sympathy and Brāhmaṇas will be excused. Just as the
 bridge from *dharma sētu* is given with dignity. This
 excuse is duly given to those who get the excuse.

O, Yudhishtira, the best among the rulers, protect with
 efforts that land which was given earlier to Brāhmaṇas
 (since) protection (of the gift) is more meritorious than
 giving itself.

A doner of the land will rejoice in the heaven for 60000
 years. One who snatches (such a land grant) and one who
 approves (such snatching) will dwell in the hell for the
 same period.

As per my order, the *dūtaka* is Rājaputra Jayadēva
 Saṁvat . . . Aśvayuja ba.6



No. 88

KUMBHESVARA INSCRIPTION

Location	: Patan
Date	: ...
Script	: Siddhamātrikā (Early Nāgarī)
Language	: Sanskrit
King	: ...
Dynasty	: ...
Reference	: Regmi, D.R, <i>I.A.N</i> , Vol. I, p.157, No. CXLVI.

Text

ॐ स्वस्ति परमंकारण भगवतः [प्र]तिष्ठानादस्ति
परपुण्यमिति मत्वा भगवन्तन्त्रैलोक्यगुरुम् ।

Summary

Om ! Svasti ! For the great lord there is only cause.
We can know about it with auspiciousness and by results.
By devotion from the lord of the world of three worlds.



No. 89

VARAHI IMAGE INSCRIPTION

Location	: Kathmandu, Nepal.
Date	: . . .
Script	: Siddhamātrikā (Early Nāgarī)
Language	: Sanskrit
King	: . . .
Dynasty	: . . .
Reference	: Regmi, D.R., <i>I.A.N.</i> , Vol. I, pp.157-58, No.CXLVII.

Text

ब्राह्मणः शकभ[ट्ट] पुत्रान्यजठराग्रेति

Translation

Brahmaṇa Śaka bhaṭṭa , his son with
his abdomen.

Notes

“The pedestal of the image of Vārāhī inside a small
temple of Gaṇeśa in the Mahabuddha quarter of
Kathmandu” (*I.A.N.*, I, p.157).



No. 90
TANGABAHAHITI STONE

Location	: Patan, Neapal.
Date	: . .
Script	: Siddhamātrikā (Early Nāgrī)
Language	: Sanskrit
King	: Sri Jayadēva
Dynasty	: .
Reference	: Regmi, D.R., <i>I.A.N.</i> , Vol. I, pp.156-57, No.CXLV.

Text

..... ल द रा श्रीविजय हरशा ..
... परमभट्टारक महाराजाधिराजपरमेश्वरश्रीविजयदेवः
कुशली (य)थार्हङ्कुशलमाभाष्य दू यि .
... परिजिह श्रीम ण ... यदिस्य
ञ्च द नारीण

Translation

The text mentions *mahārajāja* Sri Jayadēva.

Notes

“One of the two slabs of stone lying near the courtyard of an ancient water conduit known as Tangihiti lying in front of the main gate of the temple of Mīnanātha or Manjughoṣa in Patan. The top has a charka flanked by two śaṅkhas” (*I.A.N.*, I, No.CXLV).



No. 91

MASUBAHAL (KATHMANDU) INSCRIPTION

Location	: Masubahal
Date	:
Script	: Siddhamātrikā (Early Nāgarī)
Language	: Sanskrit
King	: . . .
Dynasty	: . . .
Reference	: Regmi, D.R., <i>I.A.N.</i> , Vol. I, p.141, No.CXXXVIII.

Text

. सवंसत्व हिताय तस्य संस्कार पूजार्थम्
भिक्षुणीसंघमर्पितपणाः पुराण सहिता
. प्रकल्यतत्

Translation

. For the welfare of all beings
For the welfare of the worship, to the *saṅgha* of
Bhikṣuṇīs, *paṇas* and *purāṇas* have been given.

Notes

1. "The periphery of a *maṇḍala* at the top" (*I.A.N.*, I,
p.141.)

No. 92

STONE OF NARAYANA CHAUR (NAKSAL)

Location	: Naksal (Kathmandu)
Date	: . . .
Script	: Siddhamātrikā (Early Nāgarī)
Language	: Sanskrit
King	: Sri Śivadēva (II ?)
Dynasty	: . . .
Reference	: Regmi, D.R., <i>I.A.N.</i> , Vol.I, pp.140-41, No.CXXXVII.

Text

ॐ स्वस्ति कैलासकूटभवनाद् महाराजाधिराज
श्रीशिवदेवः कुशली [यस्त्वि]
समाज्ञामतिक्रम्यान्वथा कुर्युः कारयेयुर्वास्माभिः भूपतिभिः
पूर्वराजकृतप्रसादानुपालनस्य व्यवहित दृढ या इति
स्वयमाज्ञा दूतकश्चात्र भट्टारकश्रीजयदे[व] पौषशुक्ल
पञ्चम्याम् ।

Translation

Om [!] Svasti [!] *Mahārājadhirāja* sri
Śivadēva from Kailasākūta-bhavana

Lines 3 to 8 are not at all legible

. supplicated have been given or had it given.
By the rulers have been granted; svayam-ajñā-dūtaka-
baṭṭāraka śrī Jayadēva Pausa Śukla 5

Notes

1. "The stone is one of the two inscriptions found at a site called Narayanachaur in the Naksal area of the city of Kathmandu", (*I.A.N.*, I, p.140.)

Ω Ω Ω Ω

No. 93

INSCRIPTION OF THIMI

Location	: Thimi
Date	: . .
Script	: Siddhamātrikā (Early Nāgarī)
Language	: Sanskrit.
King	: . .
Dynasty	: . . .
Reference	: Regmi, D.R., <i>I.A.N.</i> , Vol. I, p.94, No.XCIV.

Text

..... यना मशेषनै गुरोर्वसुदेवस्य ..
.. त्थे भूयादित्यस्मा[भि] णानुस्मरणमि द्वि
सर्वैरनुसमम ए सतावदाक्रष्टव्योयम् वासौ न
सम्पन्नातिक तिक धान्यमानि द्विरपि स्वयमाज्ञा दू
[तकश्चा] न देवप

Summary

Seems to record certain grants made for the services of Lord Vāsudēva. Paddy (*dhānya*) is mentioned in this connection. Details lost.



No. 94

INSCRIPTION OF DUMJA

Location	: Dumjā
Date	: . . .
Script	: Siddhamātrikā (Early Nāgarī)
Language	: Sanskrit
King	: Śrī-Kalahābhīmāni
Dynasty	: . . .
Reference	: Regmi, D.R., <i>I.A.N.</i> , Vol.I, pp.86-87, No.LXXXVII.

Text

कीर्त्तिमाला में दिग्दिगन्तर श्रीकलहाभिमानी नृपती
क्षेत्रे पिण्डक मा ४० श्वरस्य . . . मा १० [द्व] तकोत्र . . .
. [सं] वत

Translation

The third line refers to śrī Kalahābhīmāni nṛpati.
The fourth line refers to piṇḍaka mā 40. The fifth line
refers to Īśvarasya - - - - mā 10.

Notes

1. "The stone lies by the side of the temple of Kumbheśvara near the confluence of the river Sunkosi, where it is joined by the stream Rosi in the village of Dumja" (Regmi, D.R., *I.A.N.*, pp.86-87).

ΩΩΩΩ

No. 95

INSCRIPTION OF GOKARNA

Location	: Gokarṇa near Kathmandu.
Date	: . . .
Script	: Siddhamātrikā (Early Nāgarī)
Language	: Sanskrit
King	: śrī-Amśuvarṃā
Dynasty	: . . .
Reference	: Regmi, D.R., <i>I.A.N.</i> , Vol.I, pp. 85-86. No. LXXXVI.

Text

यानु जयानं पादानुगृहीत श्रयंशुवर्मा
नाङ्कुशल तिबुद्धिभि सम्पदा भूचैत्यभट्टा
[रक्] गुजटुग्रामा दिवम भू ननं माद
रपि प्रतिवर्ष शुक्लपञ्चम्याम्प्रातरेव स्नातानु
गृहालङ्कार [भूतो]

Transcription

This much damaged inscription mentions śrī-Amśuvarṃā.
and refers to the festival every year at the
early morning at Śukla tithi 5 after taking bath,
[the deity] is very well decorated.

No. 96

BANKALI PEDESTAL INSCRIPTION NEAR
PASUPATINATHA

Location	: Kathmandu
Date	: . . .
Script	: Siddhamātrikā (Early Nāgarī)
Language	: Sanskrit
King	: śrī-Kalahābhīmāni
Dynasty	: . . .
Referemce	: Regmi, D.R., <i>I.A.N.</i> , Vol. I, p.84, No. LXXXII.

Text

Metre : V. *Śardūlavikrīḍita*

. प्रासाद पिण्डं स्थलं
सद्भित्यामृतवर्मणा . . प शिलापट्टकम् ।
[भर्तुः पुण्य] विवृद्धये भगवति क्लेशक्षयायात्मनः
भार्य्या श्री कलहाभिमानि नृपतेर्लब्ध्वा प्रसादोदय[म्] ॥ १ ॥

Translation

Amṛitavarman has given this slab of stone and food to the Lord for his merit. The queen of śrī-Kalahābhīmāni has given this gift for the dimunition of his sorrows and for his merits.

Notes

1.This slab is "on the pedestal of the image of *Goddess Ban Kali* at Gausala (cow herd)' near the temple of Pasupati" -Regmi, D.R., *I.N.A.*, I. p.84.



BHADGAON KUMHALETOL STONE

Location	: Bhadgaon or Bhaktapur
Date	: . . .
Script	: Siddhamātrikā (Early Nāgarī)
Language	: Sanskrit
King	: . . .
Dynasty	: Lichchhavi
Reference	: Regmi, D.R., <i>I.A.N.</i> , Vol.I, pp.50-51, No. LII.

Text

. भट्टारकमहाराजलिच्छविकुलकेतु
 कुशली माखोदुलुं णोत्तरतरं फुथुल्व
 . मार्गस्य हेली तिलं उत्तरतः वियरवोट्ट सूल्पमार्ग .
 सङ्कोसन्जरासम्पात नद्याः प्रणालीश्चर
 . . . बृह[त्]पथस्य दट्टणदल्प सपूर्वोत्तर लमस्य
 लदेवीमार्गे सीमापरिक्षि (प्रधान
 पुरस्सरान्) कुशलमाभाष्य भवतु [भ]
 [व] यथा तय व
 . प्रसाद प्रवे लेख्यदान
 तिप्रसा तदे[वं वेदिभि] . . चास्मत्पादोपजीविभि
 त दे

Translation

. *Bhaṭṭāraka Mahārāja Lichchhavikula kētu . .*
 is well Makhodulum on the north
 without any contempt road of Hēli seasamum
 . . north of it Yēravotta sul-pamārga . . Jarāsaṃpāta river
 Praṇālīśchara the great road the great equals . . .
 . . having known the welfare having got the
 Lord those that are knowing the life.

SKANDAR INSCRIPTION¹

Location	: Skandar or Tapa Skandar, ² Afghanistan
Date	: C. 600A.D. ³
Script	: Early Nāgarī
Language	: Sanskrit
King	:
Dynasty	:
Reference	: Gai, G.S, <i>Studies in Ind. Ep.</i> , I, pp. 1-6.

Text

Metre: V. 1-2; *Anushtubh*.

एकमूर्तिस्त्रिधा जाता ब्रह्मा विष्णुर्महेश्वरः ।

भर्ता विष्णुः क्रिया ब्रह्मा हारणं तु महेश्वरः ॥ १ ॥

उक्तं च भगवता महादेवेन -

यद्वाग्निमूर्तिः पृथिव्यां विसरन्त्युपलभ्यते ।

तद्वाहं चैव विष्णुश्च ब्रह्मा च त्रितयं गताः ॥ २ ॥

Translation

Verse 1 [It is] one form which has split into three, (*viz.*) Brahmā, Viṣṇu and Mahēśvara; the supporter is Viṣṇu, creator is Brahmā, and Mahēśvara is the one who removes or carries away.

It is said by Bhagavān⁴ Mahādēva:

Verse 2 Just as the one element Agni⁵ is conceived as being split into different identities on this earth, I, too have assumed the three forms: one, myself; two, Viṣṇu and three Brahmā.⁶

Notes

1 The article in the reference cited is captioned as "Umā-Mahēśvara Image inscription from Skandar". It is stated that this inscription is on the pedestal of a marble statue of Umā-Mahēśvara with "the head of

Mahēśvara and the upper part of Umā's figure fallen down" found during the excavation at Skandar or Tapa Skandar, situated at a distance of 30 kms. north of Kabul (*Studies in Ind. Ep.*, I, p.1).

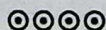
2 The name of the place Skandar suggests its association with the Greek adventurer Alexander (Sikandar). The find therein of this image is another indication of the close association this area (Gāndhāra) had with the rest of India to the east of it even upto the 7th century A.D. It is also interesting that the people of this region were conversant with the Hindu concept regarding the Trinity as also of the Triple identification of Agni (fire).

3 This approximate date is assigned to this record on the basis of palaeography which is stated to indicate that it belongs to the sixth or seventh century A.D. (*Ibid.*, p.2).

4 This epithet *bhagavān* meaning "adorable" "venerable" etc. is more often than not applied to God Viṣṇu (MW, *SED*, p.743 col.3). It is also seen that the attribute *parama-bhāgavta* assumed by the kings of medieval India indicated their great devotion to God Viṣṇu (Sircar, D.C., *I.E.G.*, p.235). Here, it is seen applied to the all pervading universal form, which as per the inscription, is identifiable with Mahēśvara. Even while Kālidāsa (4th century A.D.?) stated that the Universal Being split itself into the three forms, Gods Brahmā, Viṣṇu and Śiva (*Kumārasambhavam*, VII, verse 44), he possibly for the first time, had indicated in the *nāndī ślōka* of the same work, that the Universal Being "was God Śiva (*jagataḥ pitarau vandē Pārvatī-Paramēśvaru*". Also see note 2 above.

5 In the Hindu scheme of rituals there are three different kinds of sacrificial fire in accordance with the role in which it is employed (MW, *SED*, p.4 col.3). *Gārhapatya* is the sacred fire perpetually maintained by a householder, received from his father and meant to be transmitted to his descendants and from which, fires for sacrificial purposes are lighted- (MW, *SED*, p.289 col.1); *Āhavanīya* is the consecrated fire taken from the householder's perpetual fire and prepared for receiving oblation; it is the eastern of the three fires burning at a sacrifice- (*Ibid.*, p.137 col.1) and *Dakṣiṇa* is the southern fire of the altar-a sacred fire placed towards the south-in the Brāhmaṇas generally called *Anvāhārya-pachana*-(*Ibid.*, p.397 col.2, p.48). Also see *Studies in Ind. Ep.*, I, p.5 and n.18).

6 It is seen in the facsimile given, that at the end of the text of the inscription there is a punctuation mark represented by double vertical cursive lines of which the first also looks like the letter *ga*.



No. 99

KABUL INSCRIPTION OF SHAHI KHINGĀLA

Location	: Gardez, ¹ Afghanistan
Date	: Year 8 = C.600 A.D. ²
Script	: Early Nāgarī
Language	: Sanskrit
King	: Shāhi khingāla <i>alias</i> Ōtyāta-Shāhi
Dynasty	: Shāhis of Zabul. ³
Reference	: Sircar., D.C., <i>El</i> , XXXV, pp. 44-47.

Text

सिद्धम् संवत्सरे अष्टमे सं ८ ज्येष्ठमासशुक्लपक्षतिथौ त्रयोदश्यां शु
दि १० ३ ऋक्षे विशाखे शुभे सिंहे चित्रकं महत् प्रतिष्ठापितमिदं
महाविनायकबिम्बं परमभट्टारकमहाराजाधिराजश्रीषाहिखिंगालौत्यात
षाहिपादैः ॥

Translation

Accomplished. In the year 8, Jyēshtha month, bright
fort-night, thirteenth date (*tithi*), (with the) asterism
Viśākhā and (*lagna*-part of the day under the zodiacal
sign) Simha⁴ this beautiful image of Mahā-vināyaka⁵ was
installed by the prosperous (*śrī*) *parama-bhaṭṭāraka-mahā-
rājādhirāja* Shāhi Khingāla⁶-autyāta-shāhi-pāda.⁷

Notes

1 This inscription is at the base (pedestal) of a marble image of Gaṇēśa which is reported to have been discovered somewhere at Gardez about seventy miles, south of Kābūl and later removed to Kābūl for worship by the Hindu residents therein (*El*, XXXV, p.44).

2 There is no other information about the king cited in the inscription and on the date of his accession. Hence, even though this record provides elaborate details regarding its date, it has not been found possible to find the equivalent in the Julian calendar. The approximate date as given above has been assigned to this inscription on palaeographical considerations (See *Ibid.*, pp.44-46).

3 The dynasty to which the king mentioned in this record belonged is not stated in the record. According to Hieun Tsang, who travelled

in India during the first half of the seventh century A.D., in the north-western portion of India (now Pakistan), including the Kabul region and portion of the modern Afghanistan, there was a powerful kingdom of Kapiśa (Kābūl) and south of that kingdom of Kapiśa, there was another powerful kingdom of Zabulistan or Zabu. It is stated that the king of Zabul bore the designation Shāhi and that the rulers of Kapiśa called themselves *kshatriya* (*The Classical Age* - B.V.V. Series, pp.164-165). As stated in note 1 above, in view of the statement that the idol of God Vināyaka on the pedestal of which the present record is found inscribed was discovered about seventy miles south of Kabul, the indications are that Shāhi Khimḡāla-ōtyāta-shāhi might have belonged to that dynasty of rulers of Zabulistan. His titles as given in the record testify to the fact that he was a powerful ruler.

4 The manner of the mention of the details of date of the inscription is characteristic of the inscriptions of the seventh century A.D. and later.

5 Though the image on the pedestal of which this inscription is found is now known as that of Gaṇeśa, it is interesting that at the time of its installation it was known as that of Mahā-vināyaka. It may be pointed out that an inscription of the Vishṇukunḍi king, Mādhava-varmman (II), which has been assigned the date C. 495 A.D. (*USVAE*, III, No.174) stated that the said king had endowed one hundred thousand gold (pieces) for the worship of the elephant-faced God (*Danti-mukha-svāmin*) referred to as Vināyaka subsequently in the same record, which image he had possibly brought after defeating Pallava, to gain the favour of the God to secure victory. The present record evidences that the worship of God Vināyaka was prevalent even in the remote Kābūl region to the north west of India in the 6th-7th century A.D. (Also see *Ibid.*, p.296 n.4; also see *Ibid.*, No.316).

6 The name of the king has been given as Shāhi Khimḡāla (*alias*) Ōtyāta-shāhi by Sircar, D.C. (*EI*, XXXV, pp.46-47). It is possible that either of the two names Shāhi-khimḡāla or Ōtyāta or Autyāta Shāhi was a dynastic name and the other was the actual name of the ruler.

7 The suffix, *pāda* added to the name of a personage seems to have indicated, the humility expressed by the person in the prefix with reference to a divinity or revered person, as in the case of *bhagavat-pāda*, the epithet added to the name of the great philosopher-teacher, Śaṅkara. But in due course, it seems to have been added to the names of rulers or great personages to show the reverence in which the person, at the end of whose name this epithet is seen added, was held by the people in general. Such use of the epithet is witnessed in several records, of this period. (cf. *EI*, XXXV, p.47 n.8).

No. 100

TIPPERAH GRANT OF LOKANATHA

Location	: Tipperah District, ¹ Bangladesh.
Date	: (Harsha) year 44 = 650-651 A.D. ²
Script	: Early Bengālī
Language	: Sanskrit
King	: Lōkāntha ³
Dynasty	:
Reference	: Basak, Radha Govinda, <i>EI</i> , XV, p.301 f.

Text

Metres: V. 1,3,6,7,8; *Śārdūlavikrīḍita*. V. 2; *Sragdharā*.
V. 4,5,9; *Vasantatilakā*.

. त् कुमारामात्या अधिकारिणञ्च सुव्वुंगविषये
ब्राह्मणार्यपुरस्सरान् वर्तमानानां भाविनश्च श्रीसामन्त महासामन्त . . .
. . . विषयपतीन्साधिकरणान्सप्रधानव्यवहारिजनपदान्बोधयत्यस्तु वो
विदितमिह हि ॥

यस्याशेषविधि धरो विग्रहो
येनायं भुवनत्रयस्थितिसुखप्राप्यर्थमात्माष्टधा ।
प्रत्येकं प्रभुतादितुल्यमहिमा
क्रोधेनोज्झितमन्मथः स जयति ध्वस्ताशुभः शंकरः ॥ १ ॥
शम्भोः पादाब्जरेणुप्रकरकृतशिरः पूतदिव्याभिषेकः
प्राप्ताचन्द्रा मुनिभरद्वाजसद्वंशजातः ।
श्रीमान् प्रख्यातकीर्तिः प्रभवदधिमहाराजशब्दाधिकारः
संसारोच्छित्तिहेतोः प्रशमितदुरितो . . . नाथोवनीशः ॥ २ ॥
सूनुस्तस्य महात्मनो गुणनिधेः प्रख्यातवीर्यो महान्
सामन्तो युधिलब्धपौरुषधनो धर्म्यक्रियैकाश्रियः ।
श्रीनाथो भगवानिव प्रतिहतव्याप्तस्वशक्त्यास्पदै
र्वीरोभूदवनीतलप्रकटितप्राप्तव्ययावत्क्रियः ॥ ३ ॥

तस्यात्मजोपि गुणवान्भवनाथनामा

संसारसागरजलोत्तरणैकचित्तः ।

भ्रातुः सुते गुणवति प्रतिपाद्य राज्यं

श्रीमानभूदृषिसमो वि त्वः ॥ ४ ॥

तेनोदपादि कुलसन्ततये सदृश्या

म्बिभ्रत्यतिव्रतगुणाभरणोज्वलायाम् ।

गोत्रश्रियामिव महौजसि गोत्रदेव्या

मष्टायिकाविहितजन्मनि पुत्रवर्यः ॥ ५ ॥

यस्य स्थावरसंज्ञको द्विजवरः प्रार्थ्यो जनन्याः पितु

वीराख्यो द्विजसत्तमो म्मान्यः प्रमातामहः ।

प्रख्यातो नृपगोचरो बलगणप्राप्ताधिकारः कृती

साधुः पारशवः सतामभिमतो मातामहः केशवः ॥ ६ ॥

दौहित्रस्स तु केशवस्य गुणवान्सत्यैकबन्धुस्सदा

दोर्दण्डज्वलितोत्तमासिसचिवप्रज्ञाजयत्साधनः ।

निर्व्याजोर्जित सत्वसारतुरगः श्रीलोकनाथो नृपो

यस्मिन्च्छ्रीपरमेश्वरस्य बहुशोयातं क्षयं सैनिकम् ॥ ७ ॥

दुर्लभ्ये जयतुङ्गवर्षसमरे सद्यप्रयोगोर्त्थिनाम्

नीतौ नीति विधानतोनीतिचतुरो नित्यप्रहृष्टप्रजाः ।

मैत्र्यापादितनिर्वृतिर्बहुगुणो विद्वत्प्रियस्सर्वदा

सार्वः साधुसमाश्रयः पटुमतिर्लब्धप्रतापोदयः ॥ ८ ॥

इत्याप्तमन्त्रसुविनिश्चितकृत्यवस्तुः

श्रीजीवधारणनृपस्त पेत्य ।

यस्मै ददौ स्वविषयं सह साधनेन

श्रीपट्टप्राप्तकरणाय विहाय युद्धम् ॥ ९ ॥

तत्सुतराजपुत्रलक्ष्मीनाथदूतकेनाज्ञा अगस्त्यसगोत्रस्य ब्राह्मणस्य
देवशर्मणः प्रपौत्रेण जयशर्मस्वामिनः पौत्रेण द्विजगुरुजनतातितोषस्य
तोषशर्मणो विप्रस्य पुत्रेण यथाविधिहुताग्न्यग्न्याहितबुधस्वामिनः

प्रमातामहस्य सूनोः प्रथितगुणगणस्य धर्म्मार्जनतया बृहस्पतिस्वामिनो
दुहितरि यथार्थितजनाभ्यर्थितार्थदत्तसुवचनायां सुवचनायां ब्राह्मण्या
मुत्पन्नेन यथा चाराचरणप्रतिष्ठितोभयकुलप्राप्तजन्मना विदितभुजबल
वीर्येण द्विजसाधुजनतोपभुज्यमानविभवेनोदारान्वयिना द्विजन्मना
विप्लुताशेषदोषेण महासामन्तप्रदोषशर्मणा विज्ञापिता वयं सुवुंग
विषये मृगमहिषवराह व्याघ्रसरीसृपादिभिर्यथेच्छमनुभूयमानगृह
सम्भोगगहनगुल्मलताविताने कृताकृताविरुद्धाटवीभूखण्डे मया देवा
वसथं कारयित्वा भगवानविदितान्तोन्नतनारायणः स्थापयति
दि ममोपरिकृतप्रसादाः पादस्तत्र भगवतोमरवरासुरदिनकर शशधर
कुबेरकिन्नरविद्याधरमहोरगगन्धर्ववरुणयक्ष भिष्टुतवपुषो
नन्तनारायणस्य सततमष्टपुष्पिकाबलिचरुसत्रप्रवृत्तये तत्रकृतसामान्या
नाञ्च चातुर्विद्यब्राह्मणार्याणां कृता कृताविरुद्धाटवी
भूखण्डः ताम्रेभिलेख्य मातापित्रोर्मम च पुण्यप्रवृद्धये सर्वतोभोगेना
ग्रहार लोकनाथेन प्रतिपादितो परम
. . . . ण् ग् स्वामि ह त् श्री
न् त् द् के चतुश्चत्वारिंशत्संवत्सरे फाल्गुन
मासे ए कबन्धदेशेनैकस्य अत्र पूर्व्वेण
कणामोटिकापर्व्वतो दक्षिणेन पंगवापिकोभयग्रामसीमा पश्चिमेन
जयेश्वरताम्रपथरखण्ड बलमण्डलिका उत्तरेण महत्तरणशुभ
पुष्करिणी इत्येवमवधृतचतुस्सीमकसुवुंग कृताकृताविरुद्धाटवी
भूखण्ड पट्टारोपितो महासामन्तप्रदोषशर्मणो मातापित्रो रस्य
च पुण्योपचयाय एतदीयमठे भगवतोन्नतनारायणस्य पूजाविधि
सम्पत्तये दत्त प्रत्येक पाटकभोगोद्यमकृद्भैरवभट्टानन्तदेव
स्वामि पाटक ९ भट्टधर्म्म दाम पाटक १ भट्टनागदत्त पाटक १ भट्ट
केशव पाटक १ भट्टगदनन्दि पाटक १ भट्टमेधसोम पाटक १ उदय
चन्द्र पाटक १ भट्टमनोज्ञदेव पाटक १ खलिषकर्म्मन्तिकप्रभ
प्रापिभट्टजयसोमस्वामि अर्धपाटक भट्टपूर्णदाम द्रो २० भट्टविदेश द्रो
२० भट्टजयदेव द्रो २० भट्टामरदेव द्रो २० लाट्रस्वामि द्रो १०
भट्टपूर्णघोष द्रो १० भट्ट उग्रसोम द्रो २० मनोरथसाधारणं रविः

तलरासञ्चालभिक्षतभ्रात पाटकद्वय २ हरिशर्म द्रो १० ७ जनसोम
 द्रो १० ५ विन्द द्रो १० ५ भट्टभानु द्रो १० कणविश्व
 खड्गवदरविचक्षणपतिगोवर्द्धनप्रभावर्ष विष्णु अन्दसूरिपितृकेश्विरन्त
 चरतहर्षभूतिसुभ्रतभण्ड अर्द्ध हर्ष माद्रखलिश जट्टबिद्रोह
 अटव्यामस्यैव द्रो २० विदग्धप्रमुख पाटक १ कक्क द्रो २० महेश
 तेजसोम जनार्दनानन्दनृग सदेश शङ्कर द्रो २० रुद्र
 विकसित दिवाकरहर्षविजयवामनगोपिशर्मा नन्दनिर्धारसुतोषन्श्राल
 छुकाभ्यः पाटक १ न सूक्ष्मभूतेः पाटक १ रुद्रदामोदराभ्यां
 पाटक आन्दनृसोमविदग्धजनार्दन उपतिस्कन्द ईशान न . .
 पतिकृष्णभवरुद्रसुरतजनसोमविदग्धवप्प धृति अवलिप्तकोटण्णबुद्ध
 दत्तशर्म वप्पशर्म ए न् धाम नवचक्र . .
 . . जयशिवविष्णुसुजातशर्म द्रो २० बन्धुवेदजुलव्वुधृति जयामित्र
 देवश्रुविदेशजीवमहासकविहिसुयतौग्रप्रतोषक अर्थ अब्हु
 सन्तोषदैतगणरूपसन्तु विष्णुमित्र निस्तारणगोविन्दकोटण्णकणादुभुग्ध
 प वप्पसुषेणलव्वुस् क् लिङ्गशोक हम्बो
 शुभगुणतोषवप्पशोकवप्प अतिथिभानुक्षीरगण्डनिधि भद्रजनार्दन
 भास्करवप्प द्रो २० देवदत्त द्रो २० धनंकरभट्टब्रह्मदत्त द्रो
 २० भट्टापदत्त द्रो २० स्वामिदत्तवप्प चन्द्रपन कृष्णहरिष
 विकसितमनोरथवृक्षनयनचित्रविपश्चित यज्ञसुकृततोषचन्द्रवप्पनि अहि
 मर्कटचन्द्रप्राणनन्दसधाराण भट्टसाधारण द्रो २० क्षेमभूति
 पाटकद्वय वप्पदेवप्रशान्तदुधुस्वामि प्रकाशगौण पाटकराजि प्रियदाम
 द्रो २० आनन्द इन्द्रस्वामि द्रो १० नारायणहरिदेवचन्द्रकेश
 पाटक १ भट्टसूत द्रो १० भट्टपिच्छदेवस्य पाटक १ नन्दगोप
 वनमालित्रिलोचनखन्य सत्रोपयोगाग पाटक पूजिष्णु अहि . .
 . . स्वामि पाटक ९ समृधसङ्गसन्तोष जयशर्मदैव इवण्टि नरविजय
 शम्भुविजयगुप्तजय भटात्सूरि द्रो ९ प्रिय द्रो १० मधु वा .
 लक्ष्मणधननन्द परशालोशोर इन्द्रहरिधृति इच्छदेव गणधं
 महाराजदधिभट सर प वक कृता भूमयस्ताम्रपटे समारोपिता
 अस्य मातापित्रोरात्मनश्च पुण्यप्रसवार्थं भगवदनन्तनारायणाय यथा

लिखित ब्राह्मणेभ्यश्च सर्व्वतोभोगेनाग्र . . . शा सङ्गमतीर्त्यपूजनोप
चीयमान संस्कारत्वानृपगौरवातिथेयप्रियत्वाच्च सततमनुमन्तव्याः
पालनीयाश्च दानाच्छ्रेयोनुपालनं दोषदर्शनाय भगवता व्यासेन
गीताः श्लोकाः ।

षष्टिम् वर्षसहस्राणि स्वर्गे मोदति भूमिदः ।

आक्षेप्ता चानुमन्ता च तान्येव नरके वसेत् ॥ १० ॥

पूर्वदत्तां द्विजातिभ्यो यत्नाद्दक्ष युधिष्ठिर ।

महीं महीमताञ्छ्रेष्ठ दानाच्छ्रेयोनुपालनम् ॥ ११ ॥

बहुभिर्वसुधा दत्ता राजभिस्सगरादिभिः ।

यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ॥ १२ ॥

इति कृतं सान्धिविग्रहिकप्रशान्तदेवेन भोगिभवदासस्य द्रो २०
पाचक वसु द्रो २० भ . . . ण् . . द्रो २० वाचकत्वेन
सुधाम द्रो २० विरह द्रो १० ९ उत्खातकर्मण नरदत्तस्य द्रो १० ९
प्रकृताय पादमूलय . . . रक अविष ततया . . . श . . .
सित

Seal

१. कुमारामात्याधिकरणस्य*

२. लोकनाथस्य*

Summary

Verses 1-6 The record opens with the statement: Kumārā
mātyādhikaraṇaṅcha (and the official establishment of
Kamārāmātya). It is followed by an address to the *Śrī*
Sāmanta, Vishyapatis, the officials and the chief execut
ives along with the headman, the administrative body
of the *janapada* in Suvvaṅga vishaya⁶.

Then there is the invocatory verse, praising [God]
Śaṅkara, referring to His splitting Himself into eight
forms to promote the welfare of the inhabitants of the
three worlds and to His vanquishing Manmatha
[Cupid].

The next verse tells about a ruler (name lost)⁷, born in the lineage of Bhāradvāja (Bhāradvāja-gōtra?), who acquired the right to assume the title *mahārāja*, his anointment having been done by the profuse dust of the feet of Śambhu.

Then that ruler's son (whose name was possibly Śrī-nātha) a great *sāmanta*⁷ is mentioned. Then his another son, Bhavanātha, is stated to have entrusted the kingdom to his brother's son and retired to live like a hermit (the name of that brother's son is stated to have become unreadable due to the proper right portion of the plate where this name must have occurred, having been corroded).

Then he (possibly the brother's son of Bhavanātha) is stated to have got a son named śrī-Lōkanātha, the ruler, by his wife Gōtradēvī.

Incidentally, Gōtradēvī's pedigree is also given in detail. She was born of Aṣṭāyikā. Aṣṭāyikā's *prāryya*⁸ was the eminent brahmin named Sthāvara; her mother's father was the excellent Brahmin named Vīra . . . The name of her mother's grandfather (*pramātāmahaḥ*), is lost. His maternal grandfather (*mātā-mahaḥ*) was Kēśava, who was reputed, was in the entourage of the king. He had been placed in charge of an army-group, was able and was a *pārasāva*⁹.

Verse 7 describes the qualities of the king (Lōkanātha?) the *dauhitra* (daughter's son) of Kēśava. It says that he was virtuous, always had truth as his close associate, had the best sword, which adorned his robust arms and which was his victorious equipment, and that he had an excellent horse or cavalry under his command, and that (fighting against him) the numerous troops of Śrī-paramēśvara were annihilated.¹⁰

Verse 8 refers to the hotly contested battle (with) Jayatūṅgavarsha (fought by Lōkanātha?), where he exhibited his eminent ability and to his intelligent handling of that battle which led to his attaining great fame.

Verse 9 seems to refer to the handing over of his *vishaya* along with its appurtenances (*saha-sāadhanēna*) by the king (*nṛipa*) Jivadhārana, on receiving proper, good counsel, to the *karana*¹¹ who had got that appointment through an order from that king (Śrī-paṭṭa) after forsaking battle.¹⁰

Then a long prose passage starts with the mention of *rājaputra* Lakshminātha, his (Lōkanātha's?) son¹² (whose role in the issue of the record is not clear).¹² Then it is stated that having been supplicated by *mahāsāmanta* Pradōsha-śarmman,¹³ a Brahmin, the might of whose arms and prowess were well-known, (whose) wealth had been given to the enjoyment of Brahmins and pious persons, who belonged to an eminent family, his parentage on both the paternal and maternal sides having been characterized by successive generations of orthodox people. He was the son of Tōshaśarmman, who amply gratified the brahmins and preceptors, was the grandson of Jayavarman - svāmin and great grandson of Deva-śarmman, who belonged to Agastya-sagōtra (on the paternal side) and another (on the maternal side), he was born of Suvachanā who gifted away wealth to those needy persons, who approached her, at the same time bestowing on them sweet words, who was the daughter of Brihaspati-svāmin, who was reputed for his great qualities, and who ardently kept amassing religious merit (dharma), who was himself the son of Budha-svamin, who devotedly performed the rituals involving oblations in fire and who guarded and maintained that ritualistic fire perpetually.

By that [Lōkanātha?], having constructed a temple, in the region of the jungle which had been partly cleared with the other parts thickly covered by bushes and creepers, in which region deer, buffaloes, boars, tigers, reptiles and such others roamed about freely, in Suvvūṅga vishaya, for God Bhagavān Ananta Nārāyaṇa,¹⁴ who knows no end and who had showered blessings on him there, for the worship of the foot or feet of that Bhagavān, who is praised and worshipped by the *amaravaras* (the celestials), *asuras* (non celestials), Sun, Moon, (*śaśadhara* i.e. who is marked by the hare), Kubēra, *Kinnara*, Vidyādhara, the great serpent/ serpents (the Ādiśēsha, Vāsuki and such great serpents referred to in mythology), *gandharvas*, *Varuṇa*, *Yaksha* – etc., for carrying out the services, *ashta-pushpikā*, *satra*¹⁵ to that God, and to provide for (the maintenance of) the *brāhmaṇa-āryyas* (well-versed in all the four vēdas) (who were attached to that temple) the extent of land (cleared in that forest region)¹⁶ was granted as *agrahāra* with entitlement to all kinds of rights of enjoyment through a copper-plate charter for increase of his own as also of his parents' religious merit,¹⁷ in the month Phalguna of the fortyfourth year¹⁸ then the boundaries of the land granted are described, where the Kanāmōṭika-parvvata, the two villages, Paṅga and Vāpikāḍ¹⁹ are met with.

Then starts the detailed statement of the distribution of the land granted. It seems to start with the allotment made for providing materials for the worship (*pūjā-vidhi-sampataye*) of Bhagavān Ananta-Nārāyaṇa in the same maṭha,²⁰ arranged for securing increase in religious merit of *mahāsāmanta* Pradōshaśarmman and his parents.²¹ Then is given a long list of the *brāhmaṇas* (only some of whose names has the prefix *bhaṭṭa*) who were given allotments out of the land granted. (The ex-

tent of such land allotted to each is indicated in *pātakas*²² in some cases and *drō* or (*drōṇāvāpas*)²³ in other cases). It is possible that those *brāhmaṇas*, who had the prefix *bhaṭṭa* attached to their names, figuring at the top of the list were those who were meant to carry out the services in the temple. The rest seem to have been accommodated in the said block of land just to embellish the *agrahāra* created and give the temple precincts a brahmanical character.

After the listing of the *brāhmaṇa* recipients of the allotments of land, there is the usual appeal to ensure protection to the grant made through the copper-plate charter, to God Bhagavān Ananta-Nārāyaṇa and to the *brāhmaṇas* (listed) for the securing of religious merit to him (*asya*)²⁴ mentioned in this context seems to refer to Pradōshaśarmman) and to his parents. Then there are the usual verses, which are stated here to have been composed by Bhagavān Vyāsa.

Then it is stated that it had been done (the charter was written) by *sāndhi-vigrahika* Praśāntadēva²⁵

At the end again there is mention of allotments of land to some persons who were probably appointed for some attendant services (in the temple) of whom one was *pāchaka* (cook), (the credentials of the others are not very clear due to the corrosion of the plate containing the text. However one of these others seems to be referred to as the one serving at the feet of the God-(temple-priest) (? - *pādamūla*).²⁶

Notes

1. Except that the plate containing this charter was discovered somewhere in the district of Tipperah (now in Bangladesh) (*EI*, XV, p.301f.) no further information on its findspot has been provided.

2. The record refers to the date in line 29 of the text. The initial five or six letters of this line have been lost due to corrosion of the plates. Further on, Basak read the text as *dh.kē, chatuś-chatvārimśat-samvat-*

sare. In effect, Basak ignored the *dh. ke* at the beginning of this passage and concluded that the record cites the 44th year of the Harsha era (*Ibid.*, p.304) and that the record could be assigned to the period of "anarchy" that prevailed in Bengal after the death of the sovereign ruler Harshavarddhana of Sthānviśvara and before the rise of the Pāla dynasty in the 8th century A.D. (*Ibid.*, p.306). The letters *dh.kē* as read by Basak at the beginning are found broken and hence the reading is doubtful. However on the assumption that *dha. kē* is correct and that it was the end of a phrase which might have run on as *śat-dāhikē*, Bhandarkar, D.R. argued that the date was at least 144 (BL., p.191 n.40). However, J.C. Ghosh (*IHQ.* VI, p.566) assumed that the reading of the relevant portion could have been *śata-dvay-ādhaikē* and suggested that the year cited might have been 244. (Actually he argued that the year was 243 which is not warranted by the text *chatus-chatvārimsat-samvatsarē*) and the year cited could be attributed to the Gupta era giving the equivalent 563 A.D.)

In spite of these arguments of Bhandarkar, D.R. and Ghosh, J.C., due to the uncertainty of the reading of the letters, *dha-kē* and the arguments advanced by Basak, it has been taken here that the year when the present charter was issued was the 44th year (606-607 A.D.) of the Harsha era (which started in the year 606 A.D. Sircar, D.C. *IE*, p.295). As the month in which the charter was issued was Phālguna, (the other details being lost in the corroded portion) which is the last month of the Hindu year, the year as above has been assigned to this charter. (It may be seen that in conformity with the practice started by Harshavarddhana, in this charter also the pedigree of Gōtra-dēvī, the mother of Lōkanātha, and of Suvachanā, the mother of Pradōshaśarmman, the supplicator for the grant are given in detail.

3. Though Lōkanātha is referred to only as *nṛipa* which title usually was attributed only to local chiefs during the period to which the charter belongs and though there may be an indication that he had a sovereign (*Paramēśvara*) with whom he is stated to have fought, in the absence of any information on the history of Bengal during this period, Lōkanātha's name is given in the king column (also see note

10 below). Again as the record does not provide any information on the dynasty to which Lōkanātha belonged except that he was descended in the dynasty of the sage Bhāradvāja (who is otherwise known to have been the progenitor of a *gōtra*), the dynasty column here is left blank.

4. This legend is found below the pedestal of the standing Goddess Lakshmi flanked by an elephant on each side pouring water on Her

from their trunks and a seated figure of an attendant on each side, on the seal soldered on the margin of the plate.

5. This legend is stated to be on a smaller seal impressed on the right side of the figure of Lakshmi, on the same seal as referred to above. (But this is not clear on the facsimile provided).

6. A few letters at the beginning of the first line of the charter have been lost due to breakage of the plate. However as the legend on the seal as mentioned (above in n.5) indicates, the record seems to have been issued from the *adhikaraṇa* (official establishment) of *Kumārāmātya*, a very high dignitary in the official hierarchy in the court of a sovereign the *cha* at the end of the mention of this *kumārāmātya-adhikaraṇa* suggests that some other official establishment was also involved in the issue of this charter. Again, unlike in other charters, the text as it is, indicates that it was the *kumārāmātya-adhikaraṇa* which addressed the order regarding the charter to the several officials of the hierarchy concerned with *Suvvūṅga-vishaya* and the residents therein. From this feature presented in the charter, it may appear that *nriṇa* Lōkanātha who made the grant as recorded in the plates, was holding the position of a *kumārāmātya* in the court of his sovereign (possibly the *Paramēśvara* referred to subsequently in the charter). However see note 3 above and note 10 below (cf. *EI*, XV, pp.304-05). *Suvvūṅga-vishaya* has not been identified.

7. As portions of the plate containing this charter have been corroded, the name of the ancestor of Lōkanātha, with whom the genealogy begins and who is stated to have earned the title of *mahārāja* on his displaying his prowess (and martial abilities) is lost. The name of his son also must be deemed to have been lost though Basak suggests doubtfully, that it could have been Śrinātha. The name of the son of a brother of Bhavanātha, to whom the latter is stated to have entrusted the kingdom, is also lost.

8. The term, *prāryya*, which Basak understood as referring to father's father or father-in-law's father and said that its use "is rare" (*EI*, XV, p.310 n.6) is not found in Lexicons.

9. For the explanation of the term *pāraśava* Basak has drawn attention to Manu's work and to Gautama-śāstra etc. (*ibid.*, p.305 n.2), obviously to impress that the term as used here referred to the mixed parentage of Kēśava. But his pedigree as described does not justify this interpretation. Monier Williams (*SED*, p.620 col.2) gives several meanings for this word: (made of iron; of a mixed caste; son of a

Brahmin by a Śūdra woman, a son by another's wife; name of a people in the south-west of *Maddhyadēśa* etc). In the context of this inscription, the term might have referred to the iron-build of Kēśava.

10. This portion of the record is highly confusing. If Śrī-Paramēśvara is understood as having referred to the overlord of Lōkanātha from the run of the record it will have to be assumed that he still continued under his sovereignty even after worsting his troops in battle. The record does not also clarify as to who was Jayatuṅgavarsha with whom Lōkanātha fought. The identity of Jivadhāraṇa-*nṛipa* who prudently handed over his *vishaya* (to Lōkanātha) is also not made clear in the text. Basak's speculations about the identity of Paramēśvara and Jayatuṅgavarsha are not convincing. As the text stands, it may be seen that there is no reference to Lōkanātha's fighting with Jivadhāraṇa. Why did he (Jivadhāraṇa) hand over his *vishaya* to Lōkanātha? However Basak seems to be correct when he says that Jivadhāraṇa who is invested only with the title *nṛipa* "was a local chief in some part of Eastern India." (*EI*, XV, p.304). It may be mentioned that J.C. Ghosh, on the basis of his reading of the year of issue of this charter stated that this Jivadhāraṇa as mentioned in this charter was identical with Jīvitagupta (classed under the later Guptas of Magadha by D.R. Bhandarkar -*BL.*, p.390) (*IHQ*, VI pp,564-66). In conclusion it may be stated that as the text stands, it appears that śrī-Paramēśvara, Jayatuṅgavarsha and Jivadhāraṇa were local chiefs. It is not correct to assume that Śrī-Paramēśvara was the overlord of Lōkanātha. It is conceivable that Lōkanātha vanquished the first two of them and forced Jivadhāraṇa the last-mentioned, who thought it prudent to avoid battle with him, to cede to him his *vishaya*. (Possibly this *vishaya* was the Suvvūṅga-*vishaya* where Lōkanātha built the temple of Bhagavān Ananta-Nārāyaṇa).

11. The text runs as follows: *yasmai dadau sva-vishayam saha sādhanēna śrī-paṭṭa-prāpta-karaṇāya vihāya yuddham*. Basak translated the passage as follows: "king Jivadhāraṇa avoided battle and gave away to that *karaṇa* (Lōkanātha), who obtained a royal charter (*paṭṭa*), his own territories (*vishaya*) along with his army (*sāha-sadhēna*)." The term *karaṇa* is stated to refer to an accountant, clerk, scribe etc. (Sircar, D.C., *IEG*, p.145). As per the Lexicon (MW, *SED*, p.254, col.1) it also referred to a man of a mixed caste. In the description of the parentage of Lōkanātha, there is no indication that he was of a mixed caste. There is also no reason, why he should have been referred to as a scribe, as probably he was a high dignitary, *Kumārāmātya* of some sovereign at the start of his career. It may also

be seen that the said *karāṇa* had received the authorization (to receive the *vishaya* being handed over by Jivadhāraṇa), through a letter-patent. In the light of these, it appears that the *karāṇa* was an official of Lōkanātha commanded by Lōkanātha, the *nṛīpa*, to take over the *vishaya* being surrendered by Jivadhāraṇa.

12. The role played by Lakshminātha, Lōkanātha's son in the issue of the charter is not clear. Basak's reading of *dūtaka* and *ājñā* following the mention of the name of Lakshminātha in l.17 of the charter is conjectural, as this portion of the line is corroded and unclear (also see *EI*, XV, p.311 n.1).

13. Śrī-Paramēśvara, if admitted to have been the overlord of Lōkanātha, it is debatable if Pradōshaśarmman was a *mahāsāmanta* (great feudatory) of that overlord of Lōkanātha or Lōkanātha's own. However see n.10 above.

14. It is noteworthy that whereas the opening benedictory verse is devoted to the praise of God Śaṅkara, Lōkanātha built the temple for Ananta-Nārāyaṇa (God Viṣṇu).

15. *Bali*, *charu*, *sattra* mentioned here are three of the *pāñcha-mahāyajñas* or the five great sacrifices, that apart from Brahmins others are ordained to perform. However, even the temples are seen to have included them as part of the services performed in the name of the God. *Aṣṭa-puṣhpikā*, arranged as part of the service of the God, is stated to refer to eight fold offering of flowers (*EI*, XV, p.311 n.3).

16. The land allotted to the Brahmins seems to have been such portion of the forest region which had been cleared for cultivation, probably around the spot in the midst of the forest region where the said temple had been built.

17. It seems Lōkanātha built the temple of God Ananta-Nārāyaṇa for the religious merit of his parents and his own self and allowed the religious merit accruing from the grant of land made to the Brahmins in the same forest region to be appropriated by *mahāsāmanta* Pradōshaśarmman, for the merit of latter's self and of his parents. This feature also indicates that the interpretation of the status of Lōkanātha vis-a-vis a probable overlord, as made above, is plausible. If Lōkanātha had an overlord and if he (Lōkanātha) had issued this charter at the instance of his overlord (cf. Soro plates of Sōmadatta and Bhānudatta dealt with above, where the merit of making the grant of land is stated to have been directed towards a *parama-bhaṭṭārakapāda*) his status was that of a subordinate chief or a high officer.

18. The details of date after the mention of the month, Phālguna have been lost due to the corrosion of the plate in this portion (also see note 2 above). There are doubts about the reading of the year cited as noted above (n.2).

19. These villages Paṅga and Vāpika have not been identified.

20. *ētaḍīya-maṭhē* might have stressed the fact that the temple had been built by (his overlord) Lōkanātha.

21. The allotments of land to Brahmins probably for arranging the said services in the temple built as stated above is stated to have been made for earning religious merit to *mahāsāmanta* Pradōshaśarmman and his parents. Also see note 10 and 17 above.

22. *Pāṭaka* as mentioned here as a land measure probably was equal to forty *drōṇāvāpas* (Sircar, D.C., *IEG*, p.242).

23. *Drōṇāvāpa* was an "area of land requiring one *drōṇa* measure (a grain measure between one maund, fourteen seers and two maunds, according to Bengali authors) of seed grain to be sown (*ibid.*, p.101). The vast difference in the area of land allotted to these Brahmins probably signified the differences in their attainments.

24. See note 17 and 21 above.

25. Again, the question arises as to whose *sāndhi-vigrahika* Praśāntadēva, the drafter of the charter was. In the light of the arguments advanced in note 10 above it can be assumed that this *sāndhivigrahika* was serving under Lōkanātha, who had sovereign status.

26. This mention of additional allotments at the end of the charter, seems to indicate that the failure to mention these earlier in the body of charter was realised late or that it was a spurious later addition.



No. 101

**DEULBADI SARVVANI IMAGE INSCRIPTION OF
MAHADEVI PRABHAVATI**

Location	: Deulbāḍī (Comilla), ¹ Bangladesh.
Date	: C. 680A.D. ²
Script	: Early Bengālī
Language	: Sanskrit
King	: Śrī- Dēvakhaḍga
Dynasty	: Khaḍgas of East Bengal
Reference	: Bhattasālī, Nalinikanta, <i>EI</i> , XVII, . pp. 357-359.

Text

Metre : V . 1; *Upajāti*; V. 2; *Anuṣṭubh*.

सिद्धिरस्तु स्वस्ति ।

खड्गोद्यमो नाम नृपाधिराजस्तत्सूनुरासीद्भुवि जातखड्गः ।

तदात्मजो दानपतिः प्रतापी श्रीदेवखड्गो विजितारिखड्गः ॥ १ ॥

राजस्तस्य महादेवी महिषी श्रीप्रभावती ।

शर्वाणीप्रतिमां भक्त्या हेमलिप्तामकारयत् ॥ २ ॥

Translation

May there be fulfillment! Well-being!

There was the emperor of kings by name Khadgōdyama. His son was (known) on this earth as Jātakhaḍga. His son (is) the munificent and powerful Śrī-Dēvakhaḍga, whose sword had conquered (his) foes. That king's great queen is the queen-consort Śrī-Prabhāvatī. She had this image of Śarvvānī³, covered with gold, with great devotion.

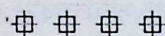
Notes

¹ Deulbāḍī (the house of Gods) is a village about 14 miles south of Comilla in Bangladesh (See *EI*, XVII, p.357.) An interesting history

of the finding of this image and its later vicissitudes is given here. The inscription dealt with here was found at the base of the image of the Goddess (referred to as Śarvvāṇī in the inscription) with eight arms "holding on the proper left, from the bottom upwards, the thunder-bolt, the bell, the bow and the shield and on the proper right from the bottom upwards, the conch-shell, the goad, the sword and the wheel. Two maids are on her sides, holding fly whisks. She stands on a lotus-seat on the back of a couchant lion, with a rather well-executed head. The image was gilt all over with thin sheets of gold, the pious work of queen Prabhāvatī, and the original gilding is still intact in place. The white patches in the photograph show where it still clings fast" (*EI*, XVII, p.357).

2 This approximate date of this undated inscription has been assigned on the strength of the date found in the Ashrafpur plates of Dēvakhadga.

3 Śarvvāṇī, is the name of Goddess Pārvatī, indicative of her being the consort of God Śarvva-Śiva. The dedication of this image by the queen of Dēvakhadga very well accords with the king's having had the couchant-bull as his emblem. (See the seals of Ashrafpur plates dealt with above). This points to the fact that the grants of land to Buddhist *vihāras* by Dēvakhadga and his son Rājarāja as recorded in the Ashrafpur plates should not lead one to suppose that they were Buddhists.



No. 102

PHNOM BANTAY NAN INSCRIPTION OF
BHAVAVARMAN

Location	: Phnom Bantay Nan (Angkor Baurey, ¹ Cambodia)
Date	: C. 600A.D. ²
Script	: Early Nāgarī
Language	: Sanskrit
King	: Bhavavarmman ³
Dynasty	: ³
Reference	: Barth and Bergaigne, <i>Inscriptions Sanscrites du Cambodge</i> , p.26; Majumdar, R.C., <i>Inscriptions of Kambuja</i> , pp.10-11, No.9.

Text

Metre: V.1; *Indravajrā*.

शरासनोद्योगजितार्थदानैः
करस्थलोकद्वितयेन तेन ।
त्रैयम्बकं लिङ्गमिदं नृपेण
निवेशितं श्रीभववर्मनाम्ना ॥ १ ॥

Translation

Verse: By the king named śrī-Bhavavarmman, who holds in his hand the two worlds by gifting the riches acquired through victories achieved due to his skill in archery, this *liṅga* of the Three-eyed God⁴ has been installed.

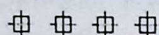
Notes

1 Phnom Bantay Nan is stated to be a rock about 55 yards high and situated nearly 2 1/2 miles to the south of Angkor Baurey, "the royal town", two days journey to the west of Battambang. (*IOK.*, pp.10-11).

2 While editing this inscription, Majumdar was not sure if Bhavavarmman, the king mentioned in this inscription was the first or the second of that name. However, in his *Kambuja Dēśa* (Sir. William Meyer Lectures, 1942-43, p.53) he seemed to be definite that this inscription (No.9) could be assigned to Bhavavarmman I (but he said that he was led to this conclusion "from the mention of his father's name". There is no mention of the king's father here and so it is not certain if he was referring to this present inscription). According to him Bhavavarmman (I) acquired the throne of Kambuja sometime about the middle of the sixth century A.D. (*Kambuja Dēśa*, pp.49,55; also see Coedes, *Inscriptions du Cambodge*, I, p.3). (He also said Bhavavarmman I founded a new capital Bhavapura- *I.O.K.*, p. XI). He placed the reign of Bhavavarmman II between 635 and 650 A.D. (*Kambuja Dēśa*, p.57). So in view of these uncertainties about the identity of Bhavavarmman of the present inscription, the approximate date as above has been assigned to this inscription.

3 About the identity of the king Bhavavarmman see note 2 above. There is no information on the dynasty to which he belonged. As per Majumdar (as detailed above) Bhavavarmman I was himself the founder of a dynasty of rulers of Kamboja.

4 The text of the inscription actually reads *Traiymbakam Liṅgam*. The intention of the scribe might have been to record that a *liṅga*, representative-stump-symbol of (God) Tryambaka had been installed. It is also possible that the statement meant that the *liṅga* had been provided with three eyes as God Śiva is reputed to be possessing three eyes. (No description of the *liṅga*s available).



No. 103

PHNOM PRAH VIHAR INSCRIPTION

Location	: Phnom Prah Vibar (hill), ¹ Province of Kompong Chnang, Cambodia.
Date	: C.600 A.D. ²
Script	: Early Nāgarī
Language	: Sanskrit
King	: Bhavavarmman ³
Dynasty	:
Reference	: Coedes, G, <i>Inscriptions Du Cambodge</i> , I, pp.3-5; Majumdar, R.C., <i>Inscriptions of Kambuja</i> , pp.11-12, No.10.

Text

Metre: V.1-8 ; *Anushtubh*. V. 9; *Āryā*.

जयतीन्दुरविव्योमवाय्वात्माक्ष्मा जलानलैः ।
तनोति तनुभिश्शम्भुर्योष्टाभिरखिलज्जगत् ॥ १ ॥
विजित्य यः क्षितिपतीन् नीतिशौर्यबलान्वितान् ।
दिवस्पृशं समारम्भ यशःस्तम्भमकीलयत् ॥ २ ॥
राजा श्रीभववर्मेति भवत्यधिकशासनः ।
सोमवंश्योपरिध्वान्त प्रध्वंसनदिवाकरः ॥ ३ ॥
तस्य पाशुपताचार्यः विद्यापुष्पाह्वयः कविः ।
शब्दवैशेषिकन्यायतत्त्वार्थकृतनिश्चयः ॥ ४ ॥
श्रेयसीं गतिमुद्दिश्य श्रीसिद्देशप्रणालिकां ।
राजतीं राजतो लब्ध्वा कारयित्वाप्यतिष्ठपत् ॥ ५ ॥
ततस्स निष्क्रमन्नानातीर्थायतनपर्वतान् ।
कथञ्चिदानीत इह स्वप्नान्ते श्रीत्रिशूलिना ॥ ६ ॥
यथां प्रदर्शितं स्वप्ने दृष्टवानिह शंकरं ।
लिङ्गं पदं गोष्पदञ्च भस्म तुङ्गीशपर्वते ॥ ७ ॥

प्रदानानि प्रदायास्मै दासादीनि शिवाय सः ।

पुनश्शैवेन विधिना तप्त्वा शैवं प. . . . ॥ ८ ॥

यावत्प्रदानमस्मै शिवाय गोभूहिरण्यदासादि ।

भोग्यं पाशुपतानाम् आहार्यम् ॥ ९ ॥

Translation

Verse 1 God Sambhu, each of whose eight forms represents, the moon, the Sun, the space, the air, the earth, soul (self),⁴ water and fire, and permeates the whole universe, is victorious.

Verse 2-3 The king known as śrī-Bhavavarmma, having conquered the (other) rulers of the earth, (though they were well) equipped with adeptness in statecraft, valour and sizable forces, set up this pillar of fame which is high enough to touch the sky. He is powerful. Though he was born in the Lunar dynasty, he is in fact the Sun as his blazing prowess had annihilated the darkness in the form of his enemies.

Verse 4 There was his *āchārya* (preceptor) of the Pāśupata sect⁵ named Vidyā-pushpa, who was a poet, and one who had a perfect knowledge of the essence of the sciences of Śabda (language-grammar),⁶ *Vaiśeṣika*⁷ and *Nyāya*.⁸

Verse 5 For the purpose of attaining spiritual betterment he got the splendid channel called Śrī-Siddhēśa renovated after getting it allotted to himself by the king.⁹

Verse 6 Then, he set out to visit several pilgrimage-spots, temples and (sacred) mountains and eventually he was led to this place by śrī-Trisūlin (God Śiva), through a dream.

Verse 7 Just as it was revealed to him in the dream he found here on (the hill called) Tuṅḡśa-parvata,¹⁰ (God) Śaṅkara in the form of a *liṅga* as also (His)

foot (incised on the rock-floor), *gōshpada*¹¹ and (sacred) ash.

Verse 8 After making all endowments (for worship) and giving (arranging for the) servants (those who were to carry out the various services in the temple)¹² for this God Śiva, he did penance according to the Śaivite precepts (and ascended to the abode of Śiva).¹³

Verse 9 Till such time, (as Sun and moon last) the cows, land, gold and servants as gifted to God Śiva as utilised by the Pāsupatas¹⁴ will last.

Notes

1 Phnom Prah Vihar is stated to be the name of a hillock in the province of Kompong Chnang (*IOK*, p.112)

2 This approximate date is allotted to this undated inscription for the same reasons as stated in n.2 under the Phnom Bantey Nan Inscription dealt with above.

3 There are no means to determine if the king Bhavavarman of this inscription was the first or the second of that name (See n.2 above).

4 God Śiva is conceived as the Supreme Being whose body is the whole universe which consists of the eight elements, water, fire, space, earth, wind, Sun, moon, and sacrificer (as per the *nāndīślōka* (benedictory verse) of *Abhijñāna-Śākuntalam* of Kālidāsa). The poet of this inscription substituted "sacrificer" with "*ātmā*", the soul. This seems to be a correct interpretation of the concept as the indeterminate *ātmā*, soul, infuses life and without that the sacrificer remains part of the earth or *prithvī*. (cf. Majumdar, R.C., *IOK*, p.12, n.1; also see Bhattacharya, Kamalesvar, "The Aṣṭa-mūrti concept of Śiva in India, Indo-China and Indonesia", *IHQ*, 29 (1953), pp.233-241).

5 The phrase, "*tasya Pāsupat-āchāryyaḥ*" indicates that the poet Vidyāpushpa was a teacher of Pāsupata sect and possibly the preceptor for the king śrī-Bhavavarmman.

6 *Śabda* literally meaning (science of) words also referred to grammar (which governs the proper employment of words and definition of their meaning -MW, *SED*, p.992 col.1).

7 *Vaiśeṣika* is one of the two great divisions of the Nyāya school of philosophy founded by Kaṇāda (MW, *SED.*, 970 col.3).

8 *Nyāya* is the “celebrated system of Hindu philosophy delivered by Gautama in a set of aphorisms divided into five lectures” (*Ibid.*, p.519 col.2).

9 The text, “*śrī-siddhēśa-praṇālikām rājatīm rājato labdhvā kārayitv-ātishṭhipat*” suggests that the *āchārya* Vidyā-pushpa got the *śrī-siddhēśa prāṇālikā* from the king and renovated it. It is also possible that the said *āchārya* got the land for laying down the said channel, from the king.

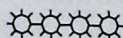
10 The mountain Tuṅḡśa might have been the ancient name of the hillock where this inscription is found (See n.1 above).

11 The term, *gōshpada* literally means the foot of the cow or cattle. In verse 9 of this inscription there is reference to the donation of *gō-bhū* along with the servants and gold. This *gō-bhū* possibly referred to pasture-land. Possibly *gōshpada* also referred to pasture-land. However it is also likely that there was a hollow resembling the hoof of the cattle near the imprint of the foot of the God cut into the stone-floor of the mountain, which the said *āchārya* got developed into a cistern for storing water for utilization for the purposes of the temple (cf. verse 12 of the Bayang Temple Inscription dated Śaka 526/546 dealt with above).

12 Compare verse 12 of the Bayang Temple Inscription dealt with above.

13 In verse 8, three syllables after *śaivam-pa* in the last quarter seem to have been lost or to have become undecipherable. These missing syllables might have been *dam-āpa* (i.e.) *śaivam padam-āpa* (i.e.) attained the “abode of Śiva”.

14 In verse 9 also the last few syllables of the quarter have been lost. The poet who started the verse with *yavat* or “till such time” might have completed the verse with “Sun and moon last, this benefaction will also last.”



BAYANG TEMPLE INSCRIPTION

Location	: Bayang , ¹ Trang District , Cambodia
Date	: Śaka 526 = 604 A.D.
Script	: Early Nāgarī
Language	: Sanskrit
King	:
Dynasty	:
Reference	: Barth and Bergaigne, <i>Inscriptions Sancrites du Cambodge</i> , No.31; Majumdar, R.C., <i>Inscriptions of Kambuja</i> , pp. 8-10, No. 8.

Text

Metre: V.1-6, ; *Vamśasthavila*. V.7-9; *Upajāti*. V.10-11;
Vaitāliya. V.12; *Anuṣṭubh*.

विशुद्धतत्कर्कगमयुक्तिनिश्चया
न्निरूप्य प्रतिष्ठितम् ।
यमान्तरञ्ज्योतिरुपासते बुधा
निरुत्तरं ब्रह्म परञ्जिगीषवः ॥ १ ॥
तपश्श्रुतेज्याविधयो यदर्पणा
भवन्त्यनिर्देश फलानुबन्धिनः ।
न केवलन्तत्फलयोगसङ्गिनां
असङ्गिनां कर्मफलत्यजामपि ॥ २ ॥
निसर्गसिद्धैरणिमादिभिर्गुणै
रुपेतमङ्गीकृतशक्तिविस्तरैः ।
धियामतीतं वचसः
अनास्पदं यस्य पदं विदुर्बुधाः ॥ ३ ॥
विभुत्वयोगादिहलब्धसन्निधे
श्श्रिया पदान्तस्य विभोरिदं पदम् ।

विकीर्णदृश्याङ्गुलि

. षडाब्जमिवोपलार्पितम् ॥ ४ ॥

अयञ्च मूर्ध्ना स्फुटरत्नमालिना

पदन्दधानो गिरिशस्य भूधरः ।

उपैति लोके बहु

. मान्यतमे हि सन्नतिः ॥ ५ ॥

दिवोकसां मौलिविलुप्तरेणुना

पदारविन्देन यथा जगत्पतेः ।

बिभर्ति मानोन्नति

. शिखरैरयन्नगः ॥ ६ ॥

द्विजातिसूनुर्द्विजसत्तमस्य

ध्रुवस्य नप्ता ध्रुवपुण्यकीर्तिः ।

यः प्रागभिज्ञातकु . . .

. यस्स्वकुलं व्यनक्ति ॥ ७ ॥

विद्यादिविन्दन्तगृहीतनाम्ना

तेनैकतानेन शुभक्रियासु ।

शम्भो पदस्येदमक

. इवान्यदद्रेः ॥ ८ ॥

तेनापि तीर्थोदकपाविताया

मधित्यकायामिह भूधरस्य ।

स्नानार्थमीशस्य कृतम्मही

. इवात्मकीर्तिः ॥ ९ ॥

पशुपतिपदभागनुत्तरं

पदमधिगच्छतु सान्वयो जनः ।

चिरमवतु हिताय देहिना

मयमपि भूमिधरो भुवस्थितिम् ॥ १० ॥

रसदस्रशरैश्शकेन्द्रवर्षे
पदमैशं विनिबद्धमिष्टकाभिः ।
ऋतुवारिनिधीन्द्रियैश्च तीर्थे
सलिलस्थापनमकारितेन भूयः ॥ ११ ॥
आरामदासी दासश्च पशवःक्षेत्रमुत्तमम् ।
यथास्ति स्वधनन्दतं शिवपादाय यज्वना ॥ १२ ॥

Summary

Verses 1-3 Praise that undisputed Brahman, the existence of which has been proved through pure logical induction as also by the study of the scriptures and which is worshipped as the innermost light (soul) by learned men, who aspire for absorption into that Transcendent Being in salvation, which is also sought (by some others) through penance and sacrifices performed in accordance with the dictates of the Vēdas, (that Brahman) confers, such benefits (to those worshippers) as they seek. It is understood as being endowed by nature with all the capabilities beginning with *aṇimā*² as also as being Omnipotent which (thus) is also understood by those that know, as a thing that is beyond the reach of human comprehension and that its station (*padam*) is beyond reach.

Verses 4-6 state that the foot (*padam*)³ of that Omnipresent (Lord) has been placed (engraved) on this hill, which having been so honoured to bear that foot of Girīśa,⁴ the dust from which is smeared on their heads by the celestials, on its top, felt itself distinguished.

Verses 7-10 tell about the engraving of that foot of Śambhu and of the arrangement made for the provision of water for the ablution of Īśa⁵ by Vidyāvindu,⁶ son of *brāhmaṇa* Dhruva and grandson of Dhruva-puṇyakīrtti, who was intent on doing such auspicious

deeds and a prayer that this mountain, having been so honoured to bear the foot of Paśupati may promote the welfare of all creatures (*dēhinām*).

Verse 11 says that in the year 526 (*rasa-dasra-śara*) of Śakendra the foot of Īśa was enclosed and well-protected by a construction with bricks (a brick-wall built around) and in the year 546 (*ṛitu-vārinidhi-indriya*) the arrangement for the supply of water for the reservoir (?) was made.

Verse 12 seems to record that the *yajvan* (the Brahmin who officiates in sacrifices or who is a worshipper),⁷ also donated a garden, attendant females and males and the cows and best land, for the Śivapāda using all his own money.

Notes

1 It is stated that this inscription is found on a single face of a sand stone slab belonging to the temple of Bayang on hillock in the District of Trang about 15 miles to the south west of Chaudoc (Majumdar, R.C., *I.O.K.*, p.8). It is not clear, if the name Bayang is that of the deity in the temple (of the foot of Īśa (God Śiva), the engraving of which on the hill is the subject of the record (?) or if it is the name of the said hill or of the village nearest to that hill.

2 The *siddhi*, or super-natural faculties are listed as *aṇimā* (becoming as small as an atom), *mahimā* (assuming the greatest magnitude), *garimā* (becoming heavy), *laghimā* (becoming very light or weightless), *prāpti* (obtaining everything desired), *prākāmyam* (irresistible will or thirst), *Īsatvam* (supremacy, superiority), *vaśitvam* (subduing others to one's own will).

3 *Padam* also means 'station' or abode. That word is seen used in this sense in verse 3 but in verses following (i.e. verse 4 f) the word is used in the sense of foot (of the God).

4 The Supreme Being who has been referred to as Brahmā in the benedictory verse and Sambhu in another context in this record is here referred to as Girīśa with the special purpose of indicating that He who is the Lord of mountains with His base in Mount Kailāsa is also the Lord of this *Giri* (mountain) on the top of which His foot was engraved. The said *giri* was greatly elated by that favour done to it. (cf.

Tiruchirappalli cave inscription of Guṇabhara Mahēndravarmman I Pallava -*SII*, I, No.33). Gīrīśa as one of the epithets of God Śiva, apart from indicating that He is the Lord of the mountains, also indicates that He is the Lord of Speech (Gīrīśa - Cf. MW, *SED*, pp.289-90). It may be pointed out in this connection that according to Hindu conception the origin of speech was in the *Mahēśvara-sūtras*, (i.e. the aphorisms or sounds that had their origin from Mahēśvara (*Siddhānta-Kaumudī*, of Bhattōjī Dīkshita, I-I, p.2).

5 That part of the verse 9 which might have thrown light on what sort of arrangement was made for the ablution of God Īśa is obliterated. However from the statement in the same verse that something was done in the *adhityakā* (ie.) in the land on the upper part of the mountain (MW, *SED*, p.21 col.1) which had been purified by the sacred water, it can be deduced that some arrangement, possibly the excavation of a cistern was done and water was brought to it from some nearby stream. Verse 11 seems to indicate that far later in [Śaka] 546 a permanent arrangement was made to make water available for the temple.

6 The name of the donor is expressed in the phrase “*vidyādivindvanta-grihīta-nāmā*” in which Vidyādivindvanta by itself was understood as the name by one author. But on a closer look it will be clear that the poet has expressed the name, Vidyāvindu, as one which has *Vidyā* at the beginning (*ādi*) and *vindu* as the latter part (*anta*).

7 It is presumable that the *yajvan* mentioned in this last verse was the same Vidyāvindu who engraved the foot of Gīrīśa on the hill and constructed the water-cistern (near that sacred spot).



ANG PU (VAT PU) STONE INSCRIPTION OF
ISANAVARMMAN

Location	: Vat Pu, Trang District, Kambuja ¹
Date	: C. 625 A.D. ²
Script	: Southern ³
Language	: Sanskrit, Khmer ³
King	: Īśānavarmman
Dynasty	:
Reference	: Majumdar, R.C. <i>I.O.K.</i> No.18, pp.23-24, ⁴

Text

Metre: V. 1-5: *Anuṣṭubh*. V. 6: *Śārdūlavikrīḍita*

जयतो जगतां भूतै कृतसन्धी हराच्युतौ ।

पार्वतीश्रीपतित्वेन भिन्नमूर्त्तिधरावपि ॥ १ ॥

ख्यातवीर्यविशेषेण शेषेणेव महीभृता ।

रत्नोज्ज्वलितभोगेन जितं श्रीशानवर्मणा ॥ २ ॥

यः प्रतीततपः शीलवृत्तश्रुतपरो मुनिः ।

ईशानदत्त इत्याख्या ख्यातः ख्यातकुलोद्भूतः ॥ ३ ॥

शंकराच्युतयोरर्धशरीरप्रतिमामिमाम् ।

एकसंस्थासुकृतये यो गुरुणामतिष्ठिपत् ॥ ४ ॥

विष्णुचण्डेश्वरेशानलिङ्गं तेन प्रतिष्ठितम् ।

एकभोगनिबद्धास्तु तत्पूजेत्यस्य निश्चयः ॥ ५ ॥

दासक्षेत्रगवादिकं भगवते दत्तं धनं यज्वना

तृष्णाकम्पितमानसः खलजनो यः संहरत्युद्धतः ।

नानादुःखसमन्वितेषु नरकेष्वक्षीणपापात्मको

तिष्ठत्वेव सकोपजिह्वितमुखैरभ्याहतः किंकरैः ॥ ६ ॥

Translation⁵

Verse 1 Victorious are (Gods) Hara and Achyuta, who, known as consorts of Pārvatī and Śrī may seem to be separate and independent entities, however, join together (in a single form?) for promoting the welfare and prosperity of the world.⁶

Verse 2 Victorious is Īśānavarmman,⁷ famed for his exceptional valour, who bears this earth even as is being done by Śeṣha and who (like Śeṣha who bears jewels on his spread hood) is adorned with (many) jewels (on his body).

Verse 3 The sage,⁸ who is named Īśānadatta, who belongs to a distinguished family, who does penance, is austere, is well-disciplined and is very much learned, is widely reputed.

Verse 4 He installed this image in which half the body of Śaṅkara and half of the body of Achyuta have been integrated, for promoting the union of the elders in one organization.

Verse 5 This symbol (*līṅga*?) where Viṣṇu and Chaṇḍeśvarēśāna have been unified into one will certainly be worshipped by all who (worshippers of Viṣṇu and Śiva) are eager to get united.

Verse 6 For this revered God, servants, land, cows etc, were donated by that one who has performed the sacrifice (*yajvan*). Any wicked fellow, who impelled by greed, ravishes this, that wicked sinner will go to hell, and will be subjected to all kinds of punishment and will be beaten while standing by the servants (in hell) with angry and tortuous faces.

Notes

1 This inscription is captioned Ang Pu (Vat Pu) stone inscription. Possibly Ang Pu is an alternate name of Vat Pu, which is stated to be situated in the Trang District, about 15 miles to the north-west of Chandoc (*I.O.K.* p.23).

2 This approximate date has been assigned to this undated inscription in consideration of the date found in the other inscriptions of Īśānavarman from Sambor Prei Kuk dealt with above.

3 This inscription is stated to contain 62 lines of writing 14 lines in Sanskrit and the rest in Khmer. "Southern" is the name given to that type of the script developed from Bhrāmī, which was in use in the Deccan from which the Telugu and Kannada scripts evolved, which was transported to the Far-eastern archipelago in about the sixth century A.D. Though no indication about the script is given by the original editor, it has been assumed that the Sanskrit portion must have been written in this 'Southern' script. No information is available on the script in which the Khmer text is written (cf. *ibid*).

4 The Sanskrit portion of this inscription is stated to have been edited in *Inscriptions Sanscrites du Cambodge* by Barth and Bergaigne and that a summary of the Khmer portion had been given by Aymonier (in *Le Cambodge*, I, pp.167 ff).

5 Here the translation of only the Sanskrit portion (the first five verses in *Anuṣṭubh* metre and the sixth one in *Śārdūlavikrīḍita* metre) as given by Majumdar, has been given. Neither the Khmer text nor its translation which is stated to contain the details of the "slaves and the lands" donated to the temple, as referred to in the Sanskrit text, has become available (cf. *ibid*).

6 It is very interesting that as per this record a single image (*līṅga*) was conceived as one where both the Gods Viṣṇu and Chaṇḍeśvara Īśāna, who are conceived as separate deities (*Pārvvatīpati* and *Śrīpati*), had been set up to be worshipped by those, who were very much interested in such unification of both these Gods.

7 This Īśānavarman is stated to have belonged to the dynasty founded by Bhavavarman. (*ibid.*, Introduction, p. xi; Idem, *Kambuja-Dēśa or An Ancient Hindu Colony in Cambodia*, Sir William Meyer Lectures, 1942-43, pp.45-61). There is no information on the character of this image referred to, if it was a *līṅga* or any other image.



No. 106

**SAMBOR PREI KUK INSCRIPTION OF
ISANAVARMMAN**

Location	: Prei Kuk (Sambor), Kompon Svay Province
Date	: Śaka 549 = 627 A.D.
Script	: Southern
Language	: Sanskrit
King	: Īśānavarmman
Dynasty	:
Reference	: Finot, BEFEO, XXVIII, No. 44 Majumdar, R.C., <i>I.O.K.</i> , pp.21-22, No.16.

Text

Metre: V.1-15; *Anushtubh*.

श्रीकदम्बेश्वरः पायादयमक्षीणसम्पदः ।
युष्मानशक्यनिर्देशप्रभावातिशयदयः ॥ १ ॥
विक्रमावजिताम्भोधिपरिखावनिमण्डलः ।
श्रीशानवर्मेत्यभवद् राजा विष्णुरिवापरः ॥ २ ॥
प्रयुक्तनयमात्रेण कदाचिदवनीभुजां ।
पक्षच्छिदापकर्तृणां वज्री येन विशेषितः ॥ ३ ॥
यो निराकृतनिःशेषकलिदुर्ललितोदयः ।
वर्णमुष्टिरभूदेको युगादिपृथिवीभुजाम् ॥ ४ ॥
संख्यातीततया यस्य ऋतूनाममराधिपः
शतऋतुकृतन्नाम मन्ये न बहुमन्यते ॥ ५ ॥
निराधारमिदं माभूद् दग्धे कुसुमधन्वनि ।
इति विश्वसृजा नूनं वपुर्यत्र निवेशितम् ॥ ६ ॥
तेन भूमिभुजा व्याप्तदिशामण्डलकीर्तिना ।
भृत्यो योधिकृतः सर्व्वेष्पितिकर्तव्यवस्तुषु ॥ ७ ॥

शब्दवैशेषिकन्यायसमीक्षसुगताध्वनाम् ।
 धुरि यो लिखितोनेकशास्त्रप्रहतबुद्धिभिः ॥ ८ ॥
 कविर्वादी सुहृद्वर्गमात्मप्राणानमन्यत ।
 विद्याविशेषनामा य आचार्य्यो लोकवेदिता ॥ ९ ॥
 इच्छता भक्तिमीशाने स्थिराञ्जन्मनि जन्मनि ।
 तेनेह स्थापितमिदं लिङ्गं शुद्धाभिसन्धिना ॥ १० ॥
 शाकतीर्थमिति ग्रामो दत्तिरीशाय यज्वनः ।
 भृत्यगोमहिषारामक्षेत्रप्रभृतिपूरितः ॥ ११ ॥
 द्विजः पाशुपतो राज्ञाधिकृतो देवतार्चने ।
 इदं देवकुलं भोक्तुं अर्हत्याभूतसंप्लवम् ॥ १२ ॥
 तेन मावश्यकर्तव्यमस्य यत्नेन पालनम् ।
 स्वपुण्यस्येव सद्गर्गकृतामाशिषमिच्छता ॥ १३ ॥
 द्वाराण्वेषु शाकाब्दे द्वाविंशे पुष्ययोगिनि ।
 इषस्य दिवसे सिंहलग्ने चायं स्थितो हरः ॥ १४ ॥
 कृते पुण्यविकारेस्मिन्नथ यज्वा स भूभुजा ।
 ततन्दरपुरस्वामी भोजकप्रवरः कृतः ॥ १५ ॥

Translation

Verse 1 May (God) śrī Kadambēśvara, whose wealth never gets diminished, who with His astounding and unbounded compassion blesses everyone to accomplish and achieve even the impossible, protect you all.

Verse 2. There was the king (named) Śrī-Īśānavarmman, who was like another (God) Viṣṇu, in that, with his valour and prowess, he had conquered the whole region of the earth bounded by the moat that are the oceans (surrounding the earth).

Verse 3 By whom, Vajrī (the celestial lord Indra, whose potent weapon is *vajra* or thunderbolt, with which he is reputed to have cut off the wings of mountains,

which till then were causing great devastation by flying and landing at places indiscriminately) was excelled as by merely devising and employing appropriate strategic moves, he could cut down to size overgrown rivals and enemies.

Verse 4 He became the sole and unique *varṇṇamushṭi* among the kings of all ages by his overcoming the wiles of the Kali age (the age of evil which distorts the minds of people and makes them for sake the right path).

Verse 5 As he has performed sacrifices without number, the lord of the celestials, ceased to be enamoured of his title, the *Śata-kratu-kṛit* (Indra or one who had performed hundred (horse) sacrifices).

Verse 6 Kusumadhanvā (cupid) having been burnt (by śiva) his body was interred here (in to the body of the king) by the creator of the universe lest it (cupid's body) may become supportless.

Verse 7-9 By that king whose fame has spread in all directions upto the end of the quarters, an officer called Vidyāviśeṣha was appointed, vesting him with authority to deal with all subjects requiring execution and finalization. This Vidyāviśeṣha was counted at the head of scholars well-versed in *śabda* (grammar), *Vaiśeṣhika* (a philosophical system founded by Kaṇāda), *Samīkshā* (the Sāṅkhya philosophy) and *Sugat-adhvā* (Buddhist philosophy). He was also a poet, an orator and one who loved friends like his own life.

Verse 10 By him praying and wishing for firm devotion to Īśāna (God Śiva) in each birth and having taken a resolve in this regard, this *līṅga* was installed.

Verse 11 The village named Śāka-tīrtha, with the complement of servants, cattle, buffaloes, gardens,

agricultural fields and such has been granted by that *yajvan* (one who has performed sacrifice), for Īśa.

Verse 12 That brāhmaṇa, who is a Pāśupata, who has been duly authorized by the king, for the worship of (that) deity, can enjoy, utilize the temple and its properties (the village along with its accompaniments) till eternity (i.e.) uptil the deluge.

Verse 13 No harm should be done (to this grant). It should be scrupulously protected by everyone eagerly seeking the blessings of those who (always) do only good deeds even as if it is his own grant.

Verse 14 In the year 549 (the digits having been expressed in words: *ishu* -arrow-numerical- value-5, *arṇṇava* - ocean-numerical value 4; *dvāra*, holes - numerical value-9) of the Śaka year (era), coinciding with the twenty second (year of the reign of Īśānavarmman), at the time of Pushya-yōga (transition of the moon through the asterism Pushya, on the day of Isha (the month Āśvina), during the currency of Simha-lagna, this (God) Hara has been installed.

Verse 15 Then by that king (*bhūbhuj*), the *yajvā* (the one who has performed sacrifices) on his executing the meritorious deed as stated above, was made the lord of Tatandarapura in the lineage of Bhōjaka.

Note

1 "Prei kuk is the name of the forest which now occupies the site of the ancient city of Sambor" (*I.O.K.*, p.21).



No. 107

TUKMAS INSCRIPTION

Location	: Deśa Lebak , Sub - district Chokro, Dt. Grabag (Ngasinan) Res. Kedu , Central Java ¹
Date	: C.650 A.D. ²
Script	: Grantha
Language	: Sanskrit
King	:
Dynasty	:
Reference	: Chhabra , B.Ch., “ <i>Expansion of Indo Aryan Culture During Pallava Rule</i> ” <i>JASB</i> , III Series, I , p. 33–34; Sarkar, Himasa Bhusan , <i>Corpus of the Inscriptions</i> , I, pp. 13–14 .

Text

Metre : V.1; *Upajāti* .

... शुच्यम्बुरुहानुजाता
क्वचिच्छिलावालुकनिर्गतेयं ।
क्वचित्प्रकीर्णा शुभशीततोया
संप्रसृता मेध्यकरीव गङ्गा ॥ १ ॥

Translation

Verse: Here flows forth [the streamlet] purifying as the
Gaṅgā arising out the bright lotus³ ... at some places
gushing out of the sand and stones and at others
widening its limpid⁴ and cool waters.

Notes

1 The contents of the inscription becom clear on seeing H.S.
Sarkar's description of the findspot of this inscription. “This
inscription has been incised on a huge boulder lying near the spring
called Tuk Mus in the neighbourhood of Desa Lebak” sub-district

Chokro, Dt. Grabag (Ngasinan) Res. Kedu – “Out of steep stony walls water shoots up from the bottom in a number of places, and the biggest of these fountains bears the name of Tuk Mas which disgorges itself in the Kali Bolong.” Dr. Chhabra has stated that the well-known spring Tuk Mas “The Golden Spring” is at the foot of the volcano Mērbabu in Central Java (*op. cit.*, p.33). It is also stated that the vacant space above the inscription contains at least sixteen emblematic figures some of which are identical with the attributes of Viṣṇu, while some others belong to Śiva. (The symbols are stated to be a trident, two water-pots, an axe, a club, four lotus rosettes, a knife, a wheel with sixteen spokes, a conch-shell, a mace, etc.),

2 Both Chhabra and Sarkar have stated that “the Tuk Mas inscription (written in Pallava-Grantha characters), on palaeographical grounds can be placed in the middle of the 7th century A.D. (*JASB*, I (III Series). p.33, Sarkar, *op. cit.*, p.13). The approximate date as assigned above is in accordance with this. Prof. Kern placed this inscription in Pallava-Grantha characters somewhere in the 5th century whereas Prof. Krom was inclined to assign it to the middle of the 7th century.

3 It is possible that at the time when this inscription was incised this Tuk Mas had its source in a pond with white or pure lotuses. (cf. Chhabra, B.Ch., *op. cit.*, p.34). However it may be stated that it is the Gaṅgā river which is reputed to have its source in the pure lotus that are the feet of God Viṣṇu (Chhabra, *op. cit.*, p.34 and n.3). Gaṅgā is probably considered pure also because it was flowing in the celestial world initially before its descent to the earth. (*Ibid.*).

4 It seems possible to interpret the phrase as “*Gaṅgā iva mēdhyakārī*” i.e. (the stream) which is “a purifier like Gaṅgā.” Though this is “an otherwise insignificant inscription” (Chhabra, B.Ch., *op. cit.*, p.33), for purpose of understanding the extent of the spread of the Indian (Hindu) culture in south-east Asia during the early centuries of the Christian era, this inscription is important. It is significant enough that this inscription testifies that the local people of Java of those ancient times had come to know about the sacredness of river Gaṅgā and had shown eagerness to attach the same sacredness to the stream in their own region. Even in South India, it is seen that some rivers, there, are attributed with the sacredness of the river Gaṅgā (See Sastri, KAN, *A History of South India*, p.443). He refers to “The Kāvērī, known as the southern Ganges.” Also *Imperial Gazetteer of India*, (IX, p.303); it is stated that the river Kāvērī, is one “known to devout Hindus as Dakṣiṇa Gaṅgā or the “Ganges of the South” and that the whole of its course is holy ground”.

No. 108

KUCHCHAVELI ROCK INSCRIPTION

Location	: Kuchchavēli (North of Trincomali), ¹ Śrī Laṅkā.
Date	: C. 600A.D. ²
Script	: Grantha
Language	: Sanskrit
King	:
Dynasty	:
Reference	: Paranavitana, S, <i>Epigraphia Zeylonica</i> , III, p.158-161; Chhabra, B.Ch, “ <i>Expansion of Indo Aryan Culture During Pallava Rule, as evidenced by Inscriptions</i> ” <i>JRASB</i> , (Third Series), I, pp.13-14.

Text

Metre: V. 1; *Upajāti* ; V. 2; *Vasantatilakā*

अनेन दुःखं व्यपनीय सर्वं
पुण्येन लोकस्य सुखं समग्रम् ।
दातुं प्रभुर्जन्मनि जन्मनिस्यां
सदा क्षमावी करुणान्वितोहम् ॥ १ ॥
पुण्येन मारबलदोषरिपूत्रनेन
जित्वापरां समधिगम्य जिनेन्द्रतां ताम् ।
संसारपंकविसरादहं उद्धरेयं
आर्त्तं जगन्मम महाकरुणाकरेण ॥ २ ॥

Translation

Verse 1 By this meritorious act³ let me become forgiving and compassionate and also become capable of bestowing all happiness to the people after relieving them of all miseries and suffering, in birth after birth.

Verse 2 By this meritorious act (again), let me vanquish and uproot the sins caused by the forces of Māra (cupid)⁴ and by such foes and ascend to the status of a Jinendra and then uplift the people from the quagmire of worldly routine miseries with my great ocean of compassion.

Notes

1 The description of the location of this inscription given by Paraṇavitana is as follows. "There is a cluster of gneiss of boulders among which are several rock caverns of various fantastic shapes on the sea beach at Kuchchavēli, a small fishing village in Kaḍḍukkuḷam East twentyone miles to the north of Trincomali." A few yards west of this main group of rocks there is a small boulder "an area of about four feet square has been partitioned into sixteen compartments of equal proportions, within each of which is carved in low relief the representation of a *stūpa*" This inscription is engraved to the left of this sculpture." (*Ep. Zey*, III p., 158).

2 This undated inscription is assigned the approximate date as above on palaeographical consideration (See *ibid.*, p.160; Chhabra, *op. cit.*, p.13).

3 Paraṇavitana understood that the act of merit referred to was evidently the "making the representation of the *stūpas*" in the panels near which this inscription was found presumably by the author of this record. (See n.1 above). Such engraving of *stūpas* and the stated prayer of the author of the inscription for ascending to the position of Jinendra after vanquishing the wiles of cupid (Māra) and such detractors just as the original Jinendra (Buddha) had done led Paraṇavitana to conclude that the epigraph extols the Bōdhisattva ideal and that its author, had "Mahāyāna tendencies." Such ascription of a Buddhist character to this epigraph seems to be justified when it is seen that there are also the remains of a Buddhist temple at Narttāna Kōvil (8 miles from Trincomali) in the neighbourhood of Kuchchavēli (See the citation of Dr. Muller's remarks at n.1 on p.156 of *Ep. Zey*. III; also see Tiriyay inscription dealt with here). However it can be pointed out that whereas Jinendra is an epithet applied to a Buddha it is also an epithet applied to the Jain saint, Pārasvanātha (MW, *SED*, p.421 col.2) and that the terms Jinēśa and Jinēśvara also referred to an *arhat* of the Jains (*ibid*). Further in general appearance, this inscription reminds one of the Tirunāthakunru (Tamilnāḍu) Jain inscription of about the 5-6 century A.D. (*SII*, XVII, No.262)

which refers to the resting place (bed) of Chandranandi-āśirīkar (*āchārya*) who observed fast for fiftyseven days.

4 It is noteworthy that according to the philosophy of the Buddhists, as stated here, the miseries of the people and their sinning result from their falling victims to the workings of cupid (*Māra*). (This conception reminds one of the theme of Milton's *Paradise Lost*).



No. 109

TIRIYAY ROCK INSCRIPTION

Location	: Tiriya ¹ , Eastern Province, Śrī-Lankā
Date	: C. 670A.D. ²
Script	: Grantha
Language	: Sanskrit
King	:
Dynasty	:
Reference	: Paranavitāna, S, <i>Epigraphia Zeylanica</i> , IV (1934-1941), pp. 151-160; Chhabra B.Ch., <i>Ibid.</i> , pp. 312-319; <i>EI</i> , XXIII, pp. 196-197

Text

Metre: V. 1-10; *Nardataka*. V. 11; *Indavajrā*.

अविरतभक्तियुक्तहृदयैरवदातगुणैः
 प्रथमतरप्रदानगुणमूर्तिभिरेकगुरौ ।
 भगवति शाक्यराजतिलके सुगतेसुतरा
 मधिगतधातुगे ज्वलति सम्मुखमेव मुनौ ॥ १ ॥

सलिलनिधिप्रयाणचतुरैः क्रयविक्रयिभिः
 बहुविधयानपात्रपरिपूरितभाण्डशतैः ।
 कुशलवशात्साहायनिजदेवतयापि सदा
 भवति भविष्यदल्पगिरिकण्डिमित्युदिते ॥ २ ॥

सलिलनिधिस्तः समवतीर्य समेतगुणै
 रूपगतनागराजसहितैरुपशान्ततरै ।
 स्तदपि वणिग्गणैः कृतमिदं प्रविभाति मुदा
 वरगिरिकण्डिकैत्यमिति यत्प्रथितम्भुवने ॥ ३ ॥
 सकलमावृतमम्बुरुहप्रकर
 कृतोपहाररुचिरांगणभूमितलम् ।
 सततमभिप्रसन्ननरमण्डलभक्तिनतं
 वरगिरिकण्डिकैत्यमभिनम्य करोमि नतिम् ॥ ४ ॥
 मकुटमणौ कृतस्फुटमहामुनिबिम्बधरो
 निवसति यत्र सिद्धसुरकिन्नरपूज्यतमः ।
 गुरुखलोकितेश्वर इति प्रथितो भगवान्
 तदहरहर्नमामि गिरिकण्डिकैत्यमहम् ॥ ५ ॥
 मुनिरपि मञ्जुवाग्मदनदोषविशारदः
 कनकविभूषणोज्ज्वलविचित्रितगात्ररुचि ।
 त्रिंयतमुपैति यत्र सुकुमारतनुर्भगवान्
 तदहमपि प्रणौमि गिरिकण्डिकैत्यवरम् ॥ ६ ॥
 सुरसरिदब्जपर्णपुटपूरितगन्धजलाः
 करभृतपुष्पधूपमणिदीपनिवेद्यधराः ।
 सलिलतमंगनास्सुरपुरादवतीर्य्य मुदा
 विदधति पूजनां भगवतो गिरिकण्डिकजुषः ॥ ७ ॥
 सुरपतिरप्यनेकपरिवारसुरानुगतः
 सललितदिव्यशंखपटहं प्रणिधनगतः ।
 सुरतरुसम्भवार्द्रकुसुमप्रकरं विकिरन्
 वरगिरिकण्डिके प्रणिपतन्कुरुते सुकृतम् ॥ ८ ॥
 प्रतिदिनमर्च्यमानमहिभिरनेकशतैः
 अविरलसिंहलेन्द्रजनकल्पितपूज्यशतम् ।
 विषयनिरीतिकारणमुपासितमार्थ्यशतै
 रहमपि पूजयामि गिरिकण्डिकगतं सुगतम् ॥ ९ ॥

सकलतमोपहम्भगवतो दश
 वरगिरिकण्डिचैत्यं प्रति निम्नधिया ।
 नुवतामयदाभवत्कुशलम्प्रचितम्भवतु
 भवाब्धिदुःखपरिहीणमनेन जगत् ॥ १० ॥
 कृतप्रतिज्ञै . . म
 यन ।
 त्रपूस्सकैर्त्वल्लिककैर्त्वणिगणैः
 कृतं कृतार्थैर्गिरिकण्डिचैत्यम् ॥ ११ ॥
 अभावस्वभावभावास्सर्त्तु धर्म्माः ।

Translation

Verse 1 By those whose hearts are filled with deep and constant devotion, who bear clear qualities, who are always ready to make gifts, their only preceptor the ascetic, the ornamental mark among the Śākya kings, the Sugata (The Buddha) who has very well got enclosed in the *dhātuga*³ (casket for a relic) has been placed in front, and he shines.⁴

Verses 2-3 By that band of merchants who are expert in navigating the sea, who sell and buy, who possess many kinds of vessels (ships) filled with hundreds (of kinds) of merchandise, by good fortune and guided by their own God,⁵ the Girikaṇḍikam⁶, well-known in the world over, was reached after traversing the seas, with the help of the *guṇas* (ropes?), along with the Nāgarāja⁷ who had approached them. They constructed this wonderful Girikaṇḍika-chaitya, which became famous in the world and thereby their minds attained tranquility.

Verse 4 [I] salute bowing down, the excellent Girikaṇḍika-chaitya, wherein the courtyard is beautified by the arrangement of lotuses brought in as offerings, to that *chaitya* by the people who bow constantly with devotion.

Verse 5 I bow to Giirikaṇḍika-chaitya, where the well-known preceptor, Buddhāṅkura (the sprout of Buddha), known as the worshipful Avalōkitēśvara, who is the most worthy of worship among (or by) the *siddhas*, celestials and *kinnaras*, who wears as the jewel in his crown the image of the well-enlightened Mahāmuni (the Buddha), has taken his abode.

Verse 6 I bow to the excellent Girikaṇḍika-chaitya, always visited by the worshipful sage, Mañjuvāk⁸ who has an attractive youthful form, which form is adorned by resplendent golden ornaments and who dispels the misery caused by cupid.

Verse 7 The celestial damsels, holding the vessels formed out of the leaves of the lotus (taken) from the celestial river, filled with scented water and also holding in their hands, flowers, incense, lamps embellished with jewels and food-offerings, having gracefully descended from the celestial city, worship the worshipful one who has resorted to Girikaṇḍi.

Verse 8 The lord of the celestials, also, coming on in a procession accompanied by numerous celestial followers blowing celestial beautiful conches, with the beating of the drums in front and scattering all around on the path the fresh wet flowers that had blossomed on celestial trees and had been brought with them, prostrates at Girikaṇḍika and earns merit.

Verse 9 Again, I worship the Sugata (Buddha) enshrined in Girikaṇḍika, the one who is being worshipped by many hundreds of serpents, for whom the kings of Siṃhala continuously without break, have been making hundreds of endowments for worship, who wards calamities and afflictions (of the people) and who is adored by hundreds of *āryyas* (noble people).⁹

Verse 10 Let the Girikaṇḍi-chaitya of the worshipful Daśa [bhūmiga]¹⁰ (the Buddha), which dispels all darkness (ignorance and improper thoughts) in the minds of those people who with humble minds bow down before it, rescues the world from the ocean of misery i.e. the worldly existence, and shower upon the people the bliss of the feeling of relief from all sorts of sins, and bestow welfare on them.

Verse 11 Girikandi-chaitya has been constructed by the (two) groups of traders known (respectively) as Trapūssaka and Vallikaka¹¹ who had taken a vow in this regard and had now fulfilled that vow.

All (other) *dharmmas* (religious concepts) are by their very nature, void of substance and have no validity.¹²

Notes

1 Tiriyay is a village situated near the sea coast about twenty-nine miles north of Trincomalee in the Eastern Province (of Śrī-Laṅkā). The inscription dealt with here is stated to be on a rock at a distance of about 200 ft. to the south of the interesting Vaṭadāgē (a Sinhalese term for the circular shrine enclosing a *stūpa*, *Ep. Zey.*, IV, p.151 n.2: a technical term denoting a Buddhist memorial building with or without the relics of the Buddha - *USVAE*, II, p.68) on the summit of the hill to the west of the above said village. Though the hill is now known by its Tamil name Kandasāmmalalai, its Buddhist association is well evident from several Buddhist relics on and around the hill (See *Ep. Zeylanica* IV, p.151).

2 This inscription is not dated. However as it is written in the Grantha script resembling the writing in the Kūram plates of Paramēśvaravarman Pallava I (C.669-90), the approximate date as given above has been assigned to this inscription.

3 The text as read by Dr. Chhabra (*Ibid.*, p.214) has *sutarām adhigata-dhātugē* which phrase is intended to extol Sugata (The Buddha), read in association with the following verb *jvalati* (shines, sparkles), suggests that the above phrase can be interpreted as follows: "he who shines having acquired the form of a relic as contained in the casket." This statement seems to have referred to the casket at the relic of the Buddha interned in the *stūpa* on top of the hill as stated above (n.1 Also see *ibid.*, pp.155-56).

4 This statement might indicate that (a statue of) Sugata had been placed as a mascot at the helm of the ship in which the merchants are stated to have travelled.

5 Parānavitana had pointed out how some Buddhist scriptures state that the merchants Tapassu and Bhalhika were led to the Buddha by a Dēva (*ibid.*, p.155).

6 The significance of the story about the "founding" of the Girikaṇḍi-chaitya by bands of merchants at the place where this inscription has been found, after reaching there guided by their own *dēvatā* as stated in verses 2 and 3 and the identity of the two bands of merchants, Trapūssakas and Vallikaka who are referred to as involved in the construction of the *chaitya* in verse 11, have been fully discussed by Parānavitana (*ibid.*, pp.154-158; 318; also see *ibid.*, p.313). However he has not clarified the significance of the term *girikaṇḍika* and if it was the hill on which *chaitya* was situated, that was named as Girikaṇḍika, which name was applied to that *chaitya* to identify it or if the *chaitya* was known as *girikaṇḍika* without reference to the hill. If the latter was the case, the name has not been elucidated anywhere (cf. Parānavitana, S., *op.cit.*, p.154-156). He has indicated that the merchants were Buddhists of the Mahāyāna school and that the *chaitya*, got constructed by them is now represented by the *Vaṭadāgē* referred to in n.1 above. Parānavitana has also stated - *ibid.*, p.151 and n.1 - that there are ruins of an ancient Buddhist monastery on the summit and on the slopes of the hill which is now called Nitupatpāṇa).

7 The circumstances under which the Nāgarāja had accompanied the merchants to Girikaṇḍika is not stated in the inscription. However, this may be mentioned that the Jaffna peninsula at the northern extreme of Śrī Laṅkā is called Nāgaḍīpa and fables relate that Buddha had visited this Nāgaḍīpa and had been contacted by Nāga princes (Godrington, M.W., *A Short History of Ceylon*, p.6). However, it is seen that the phrase which is read as *upagatā-nāga-rāja-sahitaiḥ* by Dr. Chhabra has been read as *upagata-nagara-ja[nā*] sahitaiḥ* by Parānavitana and as such, as per the latter's reading there was no involvement of the Nāgas here.

8 *Mañjuvāk* has been understood as an "appellation" of the youthful Bōddhisattva, Mañjuśrī. Thus it has been made evident that "Girikaṇḍichaitya was the abode of the triad, the Lord Buddha, Avalōkiteśvara and Mañjuśrī. (*Ep. Zey.*, IV, 1934-1941, pp.313, 317-18).

9 This statement that the Sugata in this Girikaṇḍika-chaitya was being worshipped by hundreds of *āryyas* might have been meant to

indicate that the true Śrī-Laṅkans are Aryyans (as the claim) and they are the worshippers of the Buddha and that the Tamils or Dramilans who are classified as Dravidians or non Aryans and who are mainly inhabiting the north or north east portion of the island are Hindus and are worshippers of Hindu Gods.

10 In verse 10 there is an unreadable gap after *daśa*. Chhabra had suggested that the word *bhūmiga* might have been there in that gap (*Ep, Zey.*, IV, p.316 and n.7). The word, *Daśa-bhūmiga* is stated to refer to a Buddha, who has traversed the ten stages (MW, *SED*, p.472 col.1; n.7).

11 Paranavitana surmised that the two names Trapūssaka and Vallikaka as mentioned in this record are corruptions of the names Trapusha and Bhallika, two merchants, who are stated to have offered food to the Buddha immediately after his enlightenment and that the *Chaitya* at Tiriya was founded by these merchants to enshrine the hair-relics given to them by the Buddha (*ibid.*, pp.154-155). However Chhabra had suggested that the letter, *ka* suffixed to the names of the two merchant - groups (it may be seen that these two names are in the instrumental case plural) indicated "similitude" "and that in their devotional ardour they compared themselves to the two merchants." Chhabra also stated that the closing decades of the seventh century or the first half of the eighth, the date assigned to this inscription, may be the approximate date of the shrines as well (*ibid.*, pp.313-14). Thus though the other details about the founding of the *chaitya* are debatable; it is clear that the two merchant-groups as mentioned in the present record had adopted the names of the ancient merchants as mentioned in Buddhist scriptures as the names of their respective groups. However, it must be pointed out that the inscription dealt with above is written in Pallava-Grantha characters palaeographically assignable to about the 7th century A.D. In this connection attention can be drawn to the fact that Narasimhavarmman I Pallava (630-669 A.D.) is stated to have sent an expedition to Śrī-Laṅkā to aid the Sinhalese prince Māhavarman to gain the throne of Śrī-Laṅkā. In tandem, south Indian merchants might have intensified their mercantile relationship with Śrī-Laṅkā. Two such merchant-groups might have founded the said *chaitya*. Whether these south Indian merchants were Buddhists or they had constructed the *chaitya* as a gesture to gain the favour of the local Buddhist population are open to speculation.

12 This passage given at the end of the record seems to have been intended to point out that only the philosophy propounded by Buddha has validity, and that other philosophies lack substance.

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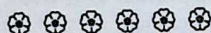
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